Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Original Poetry.

"Cast Thy Bread Upon the Waters."

BY ELIZA A. PITTSINGER.

Cast thy bread upon the waters, For results make no provision; But with faith that never falters Sow thy seed, and fill thy mission!

Cast thy bread upon the waters, Willing souls make no complaining; And delay no guerdon offers, Cast it early, time is waning!

Cast thy bread upon the waters, Ere the golden bowl be broken, Ere the oracles that taught us Be but words untimely spoken!

Cast thy bread upon the waters, Cast it, ere the cup is shattered, And the deed will yet allot us Blessings that are freely scattered!

Cast thy bread upon the waters, Out upon the boundless ocean, And before celestial altars Bow thy head in meek devotion!

Cast thy bread upon the waters, To that ocean is no limit, For the symbol long hath taught us Some poor, suffering soul may win it!

Cast thy bread upon the waters, Oh, for words and deeds combining! Oh for types and models, not as With a spurious lustre shining!

Cast thy bread upon the waters, Oh, for things sublime and real! Oh, for life that sweetly brought us Visions of its own ideal!

Cast thy bread upon the waters, Let thy hand be firm and steady, With a trust that never falters w thy seed, the soil is ready!

Cast thy bread upon the waters, A divine command, oh heed it! Whether it be loaves or coffers, Deeds of mercy, all are needed!

Victoria Tilt, or Social Freedom.

BY DUFF MACDUFF.

[Written for the Journal.] Uncle Jabez and Aunt Abby Upham were the possessors and peaceful occupants of a farm-house in the outskirts of the village of Bilesville, and a more "harmoniously mated" pair it were difficult to find. They did not even

in the best ordered households disturb the monotony of the matrimonial sea. Even the tone of voice in which they pronounced each other's names, revealed a deep and complete satisfac-tion. Jabez spoke the name of his wife as a dev otee would that of a patron saint, and when he familiarly called her "Mother," he evidently considered it an impropriety. Aunt Abby always gave his name the rising inflection, as though she asked, "Who is better?"

The secret of this harmony was not in similarity, for so far from being alike, they were account of the secret of the

different. Aunt Abby was a quiet and dignified matron, who at sixty, possessed the ripened qualities, which, though charming in girlhood, are only prophesies. Her sharply chiseled features indicated a practical mind, and, quiet as she appeared, she was the real financial manager. She had the keenest appre-ciation of justice and right, as well as of abhorrence of wrong; and was always self-poised and possessed. If she advised in business, Uncle Jabez received her suggestions with gratitude. The good, easy soul was satisfied with himself, the world, and especially with Abby. His countenance was polished with benevolence and good cooking. Now that the battle of life had been fought, he desired, as the victor, to repose under the shadow of his own vine, and always inclined to lean on the unwearying energy of his companion. All the duties she as-

ergy of his companion. All the duties she assumed were so many less for him.

The history of their courtship was a stock story with Jabez when on winter evenings the young folks dropped in from the village, and although Aunt Abby expostulated, her interference added fuel to his ardor. An endless series of "apple parings" and "huskings" far away in Connecticut, brought, about the final catastroper. Connecticut, brought about the final catastrophe. It was "finished and done," if memory serve me rightly at a "husking," where the rustle of the bladed stalks enabled them to con-

verse unheard by the merry company.

That occurred, as I said, far away in Connecticut, across half a continent and almost half a century of years. Their hopes were high and their castles too grand to build on the rocky soil of the East. They bravely dared the wilderness, then the "far West," and built a cabin where their farm-house now stands. Side by side they labored and suffered, for the combat with the wild, is no child's play. Coarse food and coarse home-made garments were theirs, and the miasm of the forest, freshly opened to the sun, bred fever in their veins, and they alternately felt its cold touch of death, and its raging fire. Then they looked to each other for care and nursing, and often received such attentions when the hand that gave was almost as

weak as that which received.

They had watched beside the cradle of five children, each of whom drew tighter and stronger the golden strands by which their lives

were bound together. The youngest, Josha, remained with them; three others had taken enviable positions in society, and one, next to the eldest, a frail flower, had early been transplanted to the gardens of paradise, but not until she had taken deep hold on her parents' hearts, and ever after they stood supporting each other by her grave, oblivious of the sympathy of the rough pioneers. Her memory, like an angel presence, bound them by more holy ties.

The wilderness, under the united efforts of the indomitable emigrants, vanished, and golden grain waved where century-old trees had shook their boughs in the wind. The howl of the gaunt wolf was supplemented by the bleating of flocks and lowing of herds. A village, ambitious to become a city, had sprung up near the farm, and where the wild deer had scarce a beaten path, civilization laid an iron way over which it sent its freighted trains like gi-gantic shuttles, weaving the web of national prosperity. It was a grand result to show for forty years of labor, and as I drove up the south road to their dwelling, late one October after-noon, and saw Uncle and Aunt sitting on the porch, engaged in what might readily be mistaken for a lover's interview, my thoughts were drawn from the broad fields, the well-filled barns, the bending orchards, to the genii who had fought and won this battle of industry, and now in full enjoyment of its fruition, were the crowned rulers of the domain. As the golden rays of the low sun, mellowed by the October haze, shimmered through the latticed vines, and fell over them, I exclaimed: "How beautiful is ripened age; how glorious a life of uses, and how much more beautiful the love which endures and blooms in such tranquility

and fragrance!"

"Well, Neffy," said Uncle Jabez, "how is it at the village to day? I thought you were not coming out again this week."

"I did not intend to," I replied, "but we have a new sensation. Have you seen the Bilesville Herald for to day? No?—well, then, I shall have the pleasure of telling news. A woman, Mrs. Victoria Tilt, is lecturing at Bumblebee hall." Bumblebee hall.

"A woman?" asked Aunt Abby, her usual quiet entirely disappearing; "what on earth is she lecturing on?" The emphasis laid on "she,"

spoke volumes. "On Phrenology, Mesmerism, Clairvoyance, the Laws of Health, Dietetics and other subjects I forget. She is an eloquent exponent of these new themes, and is pleasing to listen to."

"And I presume wants to vote and do other

things no other woman ever dreamed of doing," broke in Aunt Abby.
"Certainly; she demands the franchise. I have no doubt but woman will vote, and you, Auntie, I firmly believe, will be first to avail

Auntie, I firmly believe, will be first to avail yourself of that right."

"No you don't, Neffy!" she cried excitedly; "no you don't, and your conversation and attending these lectures does not accord with your early training.

"Really, Aunt, I regret to find you so conservative, and I fear prejudiced, for I came expressly to induce Uncle and you to attend the lecture to night"

lecture to-night.'

"Not I; indeed not I," she replied with dignity, "but Jabez can go if he desires."
The tone indicated the impossibility of Jabez' wanting to go, yet, strange to say, and contradictory to his whole life, he did want to go, and so expressed himself. He was suddenly seized with a morbid hankering to hear

a woman lecture, and the suggestive hints of Aunt Abby only increased his desire. Had I foreknown the consequences to arise from his attending that lecture, I should sooner have invited him to his grave, but the future wisely is concealed from us, and in consequence I un-willingly became the instrument of Jabez' ruin. Aunt Abby, hoping delay might change his mind, postponed supper till the latest, but Jabez, instead of becoming unsettled in his purpose,

became more determined, or, as Aunt said, "infatuated." As the wild antelope is drawn to its doom by the waving of an object which exites its curiosity, and the moth to the flame, so too often man is led astray by an infatuation which enters at the same gateway. Jabez had read of phrenology—of reading character by the bumps of the skull, of mesmerism and clairvoyant miracles, and much in praise of bran diet and now to have the entire course of fresh dishes served up by a woman, presented a billof-fare quite irresistible. I have since thought he would not have been as ardently desirous of hearing a woman lecture, hac Aunt Abby given him an occasional taste the homebrewed article. Caustic and vitrie, are the only comparatives with such a beverage left over for a day or two, to thoroughly concentrate and sour, and had Aunt uncorked a bottle, the sult, perhaps, would have been far different. She, however, lost the opportunity, and after supper, Uncle Jabez, carefully twisting his side locks over the top of his bald head, put on his hat, and bidding Aunt good-by, we

It was late when we arrived at the hall, and quite difficult to force an entrance, all the "roughs" in town having apparently gathered around the doorway. Mrs. Victoria Tilt had begun her lecture, and her subject for the evening being "The Social Organs," she had become warm and glowing on "woman's sphere," as revealed by the study of such organs. She was, perhaps, thirty years of age, and attired in a dress that was an attempt at a coat; a sort of hybrid, with long skirts, but turning over like a coat in front, revealing a white bosom and collar, and a gentleman's tie. Her hair was cropped short and combed like a boy's, which imparted a strange aspect to her other-wise well formed face. It did not require close study to discern the expression of unsatisfied expectancy and unrest, or the weak lines min-gled with the strong of an over-wearing self-conceit and boldest selfishness. Had it not

been for her asserting manners, her style would have been pleasing. Her lecture was com-mon place, gathered from careful reading of the trash of Fowler and his ilk, with here and there a wild assertion intended for a brave utterance. It was, however, all new to Uncle Jabez, who sat in amazement at her volubil-ity, to which Abby, in her most ecstatic mood,

was as a trout stream to Niagara.

When she closed and pronounced "examinations" in order, Jabez Upham was the first name called by the committee, and was repeated in manifold variations, and by the roughs most villainously intoned. The calling continued until he went forward and amid continued until he went forward, and, amid loud applause, seated himself on the platform. Mrs Tilt comprehended by this means that he was a character, and said so at once. Her nimble fingers disentangled the side locks which, combed upward, overlapped his conspicuous baldness, and then played over the polished surface, as on the keys of a piano. She meantime kept up a running fire of generalities applicable to mankind in general and everybody in particular but which was received by the in particular, but which was received by the crowd as remarkably accurate. "He is benevolent;" a score bore witness. "He is unselfish olent;" a score bore witness. "He is unselfish and easy with his debtors." "Good for you," cried a dozen who had stood in that relation to

cried a dozen who had stood in that relation to him for unknown years.

"This man," continued Mrs. Tilt, "is remarkably pure minded," and she gave his side locks a cuff upward. "He is generous to a fault, and liable to become the prey to those who are willing to take advantage of his goodness." I could see that Uncle was flattered-How could she know the past? Was it not true that he had been repeatedly preyed upon? Twice last year by patent-rights men, and only six months ago had been caught in a patent "moth-trap?"

Mrs. Victoria Tilt, as was her custom, came last to the "loves." Her rule was to give the gentleman a decided preference for the opposite sex, and the ladies a strong repulsion. Any one could readily see that the benevolent Jabez would feel such inclinations, and Mrs. Tilt said so, intimating by a theatrical gesture a great

so, intimating by a theatrical gesture a great deal more than she said, and was highly ap-

plauded.

"His aspirations are high," she continued, running her fingers back and forth along his base brain. His soul demands congental and sympathy. The sharpness of this ridge tells me that his highest, deepest, purest love has never been drawn out. There is a void which has never been filled. Being remarkably fond of having his connected.—see what film. which has never been lined. Being remarkably fond of having his own way—see what firmness!—he should have a soul companion who gracefully yields to his judgment. He would be singularly unhappy if he could not be at the head of his house."

As the entire village knew that Aunt Abby was properly the "head" of the house of Jabez.

& Co., and that he was pleased with the ar rangement, this statement met with prolonged applause, which Mrs. Tilt construed into a flattering acknowledgement of her correctness. She continued, "Ah, yes; he should bestow his love on a noble, high-minded woman, who only could call out his highest affections and awa-ken his most generous impulses. If he should ken his most generous impulses. If he should unfortunately be united by law to a wife who sought to control him, and did not understand his sensitive nature, he would be a most wretched man. The law of affinity can not be broken through with impunity, and artificial enactment and conventionalities can not stifle

the yearnings of the soul for congeniality."

Uncle Jabez left the platform amid vociferous cheers, and I learned on the way home that the random arrows of Mrs. Tilt had in him found a target.

"Wonderful woman," said he; "she is endowed with a knowledge of the past. How exactly she spoke of my being preyed upon by those patent-rights rascals, and my generosity; and I will tell you, Neffy, I have felt the 'yearning,' and 'void,' and the 'impulses' she spoke of, but never knew until now what they

"I presume you will attend to morrow night, Uncle

"Of course I desire to, but I warrant Abby will doubly oppose my so doing. Let's see what is her subject?" "Our Social Relations."

"Oh, yes, and a most interesting one. It has rested too long, and needs a thorough over-

I have not the least idea that Uncle Jahez ever gave "our social relations" an hour's thought in his whole previous life of sixty years. He had been satisfied, and it had never occurred to him that the said relation needed tinkering. It came on him like a flash that something was wrong, for had he not 'yearaings,' a 'void' and unanswered 'impulses,' and if everthing was as it should be, would he have

I sincerely hoped Aunt Abby would restrain him; but she sadly failed, and did the next best thing, she accompanied him to the lecture The subject dipping down into the lower nature, attracted the crowd, and Bumblebee hall was densely packed. Bilesville knew little of the demi-monde, but all its delectable repre sentatives were present, and as they considered Mrs. Victoria Tilt their representative, thrust forward to vindicate their cause, they put on a

brazen front, and were rampant. Victoria Tilt, pale with excitement, brought herself slowly up to the work in hand. She demolished marriage, which she declared sla very, to which negro servitude was a pin-prick to a fiery furnace. She said the most beautiful word in the language was love, and the next was freedom. Put these two together, and you have free-love, the most exquisite word of all. "What I want," fiercely said Mrs. Victoria Tilt,
"is freedom. I want to do as I please. To
political and religious freedom I want added, social freedom. I want all marriage laws abolished. No laws should interfere with the di-

vine right of the soul. I have a right to love whom I please, and as long or as short a time as I please, and government should protect me in my right. The laws of chemical affinity should be sublimated into the sphere of the affections. If one goes into a garden of flowers, do we say, "if you admire a lily you must not look at any other flower?" Rather do we not admire the rose the more because we admire the lily, the tulip and violet? We should be free to admire all the flowers that bloom, and the law which would confine us to one, would be the blackest tyranny."

"Here she was hissed, but continued: "As virtue and chastity are only names given to the observance of false marriage laws, by abolishing those laws you at once destroy, and forever, the gigantic social evil which has confounded your statesmen."

your statesmen."
"Bravo!" shouted a score of voices. I glanced
at Aunt Abby, and saw she would endure little
more, and only her innate good breeding restrained her from retiring before the conclu-

I have her word that her indignation was so inexpressible that she did not speak on the way home. When she closed her door and enjoyed the privacy of her own home, her tongue was loosened, and Jabez received a portion which, had it been administered earlier, might have saved him, but now only aggravated his disorder, as it clearly proved to him that Aunt Abby was not the "noble-minded" ideal who should be his, and that his "timpulses" were restrained more severely than he ever was aware of

"We have come to a pretty pass," said she, "when vulgar license no longer conceals itself in honest shame, but with brazen impudence

parades and vindicates itself."

"I do not think," demurred Jabez, "that you manifest a Christian spirit. Mrs. Tilt appears to be a true and noble woman. She may go too far, and be fanatical, but no one can impute to her wrong motives. Her private life is spotless, and to know is to love her. The so-cial evil, of which she so feelingly speaks, is terrible, and if it can be obviated so easily, who can object?"

The "social evil," there is every reason to suppose, never entered Uncle Jabez' mind be-fore that evening, but already it had become

an all-devouring monster.
"I care nothing about your 'social evil," cried Aunt Abby in vexation; "what on earth is the matter with you, Jabez?"

Jabez, not understanding himself, for the life of him could not tell, so he replied at ran-

dom:

"The marriage institution will undoubtedly be abolished in a couple of years at most, being outgrown, and we shall be free to follow our natural impulses and attractions. It is already shaken to its foundation by the 'social evil.'"

Aunt scarcely awaited his conclusion before she exclaimed, with just the glisten of a tear in

"I have supposed for forty years that you were free to follow your attractions, and they were toward me. Had I not believed this, firmly as I believe in God, I should never have been the mother of our five children. Had I supposed you had attractions all over the garden, you should never have plucked me."
"I have always been," replied the conscience

smitten Jabez. "Well, then, what is the use of talking? You

say marriage is to be abolished; it is destroyed by the 'social evil.' I tell you marriage is a rock of adamant against which all such 'social theories, and 'social reformers' shall be wrecked, while it remains, everlasting. Your feet tremble, and you think it an earthquake; and as for the 'social evil,' you let it alone and it will let you alone."

"Should we not be free to love? Would it not be a tyranny if we were forced to live together?"

"You were free to love me, and I you, and we freely entered the relations of marriage. The whole labor of our long lives is now dependent on the permanency of this compact, and on each other. I say now we are not free. The laws of man are as nothing to the higher forces by which we are bound together. I love my children so well that I would suffer a thousand deaths before I would prove myself false to the obligations I assumed when I gave them

Aunt Abby grew eloquent in the intensity of her feelings. Her quick insight perceived that Jabez was changing. She felt that her feet rested on sand, slowly yielding, but the cause, the length and breadth of her trouble, was from her inscrutibly concealed. She re tired and fell asleep, not dreaming of the fatal poison which, more subtle than that of the worahra-dipped shaft, had entered his mind, nor that over her a great calamity was inevitably to fall.

The next day Uncle Jabez received an invitation to call at the parlor of Victoria Tilt, at the Bilesville hotel. Uncle at first thought he would not accept the invitation, but as the time drew near he became restless—so restless he walked down the road to the village. He went on, and on, and then thought he wo just drop in. It would be slighting the lady not to do so, and only ordinary courtesy to comply. He was ushered into the presence of Mrs. Victoria Tilt, who advanced to meet him in most cordial fashion. She said she had broken the rules of propriety in inviting him, she was well aware, but such rules were tyran-nical, and if a lady desired a gentleman to call, the could see no harm in her so expressing lerself. Jabez could not, so in one minute, conventionalities being broken down, they vere on the best of terms. The beauty of conventionality is that you can allow the approach of any one, yet always have the power to prevent further advance, and to cut off intrusivenss. A kind tyrant is conventionality after al, and when once dethroned can never be re-

After an hour of delightful conversation, during which the doubtful points in the previous evening's lecture were made plain in the comprehension of Jabez, Mrs. Victoria Tilt asked, in her most winsome way, if he had ever

asked, in her most winsome way, if he had ever seen any of the wonders of clairvoyance; and on learning that he had not, replied:

"My main reason for inviting you here this evening is to show you some of its phenomena. I saw by your organization, the evening you came on the platform, that you at least ought to believe in this astonishing science, and I concluded before I departed to give you an opportunity to investigate."

tunity to investigate."
Uncle was extremely grateful for her thoughtfulness. Indeed he was delighted.

"It is so injurious to my nervous organiza-tion that I do not pass into that state often, but

tion that I do not pass into that state often, but now consent to gratify you."

"You the clairvoyant?" exclaimed Uncle Jabez, who associated that power by which the mind is unfolded, to the perception of angels with all that is pure and holy.

"Yes, I am a clairvoyant," she replied, and folding her hands in a pretty manner, she closed her eyes, gave a few convulsive starts, and became apparently unconscious to the grossness of this miserable, earthly existence. Uncle sat awe-struck and all-believing. At length a voice, deep and sepulchral, spoke through the lips of the unconscious Mrs. Tilt: "I am glad to meet you, Jabez Upham. A great and glorious mission is before you. You at last have caught a gleam of truth, and I at last have caught a gleam of truth, and I know you are bold and brave enough to support it. You are just out of the Red sea of

port it. You are just out of the Red sea of bondage, and are free."

"Who am I conversing with?" asked the confused and confounded Jabez.

"I am the spirit of the great Cicero. It was I who gave the grand speech last night. I have controlled the lady's organism since she was a child. She, as well as you, has a great mission, and you are to work in unison. Attractions should be followed, and you should have manliness enough to follow them. You must be free after forty years of marriage servitude. Every one, according to the God-made laws, had a mate, and this lady is yours. Your union has been perfected in heaven, and you are already married by the 'powers of the air."

There was a long silence, when Jabez, partially arousing himself from what may be called the effects of a moral narcotic, said some incoherent sentence about Abby, and being already married to her.

"It is necessary for some one to begin the war by protesting," said the immortal Cicero, through the unconscious and pure Mrs. Victoria Tilt, "and if you suffer inconvenience, you can rest satisfied in being true to yourself, even if the world dooms you to martyrdom."

Uncle Jabez had as little of the stuff martyrs are made of in his composition as is allowable,

but the idea pleased him, and Cicero met his

doubts concerning Abby:

"She whom you call wife, should be pleased to let you go where you will be more happy, and such a boundless field of usefulness presents itself. If others offer greater attractions to you than she, it would be extremely selfish in her to keep you to herself. By so doing all three are made miserable, while otherwise at worst she alone would be unhappy."

Jabez desired to know about his children.

Would not his actions disgrace them? Cicero replied that he lived for himself, and

not for his family. Whatever disgrace fell to them was not his fault, but society's. One by one his objections drifted away under the sweeping eloquence of the resurrected Cicero, until at least he could express no reason why the did not fully concur. After an hour's communion, such as he fully believed few mortals ever enjoyed, with a sweet start of surprise the innocent eyes of Mrs. Victoria Tilt opened, and she exclaimed with self-compunction: 'Oh, Mr. Upham, you must regard me as a

dull companion, for I have certainly fallen "And do you recollect the communication you have made?" asked Uncle Jabez in aston-

ishment. "Communication? I pray from whom?"
"From the great Roman orator, the immortal Cicero," replied the all-believing.

"Oh, Cicero!" she cried in a transport of joy, 'he is my dear, dear guardian spirit! Has he been here? Has he condescended to use my poor lips to speak his golden words? It was prophesied long ago that he would come. O blessed, blessed hour.

"And you remember not a word?" persisted Jabez.

"Not a single word," replied the dove-eyed Mrs. Victoria Tilt; "to me the hour is a profound blank. I am rejoiced that you were present to catch the first words of the grand spirit. I was, I now know, impressed to send for you. Oh, I am so glad, Mr. Upham, you were present. What did this great and exalted spirit say, at this his first interview?"

Uncle Jabez then proceded to repeat, as near as possible for him to remember, the communications of the procedure of th

cation. Mrs. Victoria Tilt interrupted him by little starts and exclamations, and just as he finished threw herself sobbing on his shoulder, exclaiming: "Oh, my guide, my Cicero, has at last conducted me to my true mate! I understand now why I was attracted to you! Why I dared to write! O freedom, blessed freedom! You will obey the voice of the great orator who is so deeply interested in your welfare? You will break through the senseless tyranny of conventionality! Oh, my heart of hearts tells me you will, and we shall be so

happy!"
You have heard of fascination—the power of snakes and birds, and of psychology, which is the same when exercised by one person over another. There is a narrow scientific base for

(Concluded on fifth page.)

Select Loetry.

A WIND IN THE STREET.

A country wind is in the street;
'Tis blowing soft, 'tis blowing sweet!
How fresh it falls on cheek and eyes!
'Tis kissing us from Paradise.
Oh, it has traveled sea and height, the Oh, it has traveled sea and height,
On thyme flowers, the red and white,
O'er golden gorse, and rosy bells
That spread their splendor to the dells;
It slumbered all a perlumed night
On hundred hues of blossom bright;
And shook its wings in glowing skies,
Where lost in blue the planet dies;
And sped away to farm and fold,
All toucked with morning's early gold.
It leaved upon the sleeping lake. All toucked with morning's early gold.
It leaped upon the sleeping lake,
And waked the fawns with waving brake;
It rustled through the leaf-hung deeps
Where'er the shy-eyed squirrel leaps,
And out on grass and plough in line,
With song of birds and low of kine;
And now 'tis in the mist-blue street,
But newly thronged with passing feet!
Why blows it here so light and glad
On many a forehead dark and sad?
It is that God's immortal love,
From radiant plains in Heaven above. Trist that Got's limitoria love,
From radiant plains in Heaven above,
Has suddenly, in pity, come
To visit Man's o'erwearled home,
And breathes a breath of hope and life
On scenes of sorrow, care, and strife.
— Chamber's Journal.

TWENTY YEARS' EXPERIENCE IN SPIR-ITUAL INTERCOURSE AND PHE-NOMENA.

A Paper Read at the Spiritual Institute, Southampton Row, March 27th, 1872.

[From the (London, Eng.) Spiritual Magazine.] Having attended on Wednesday evening, the 13th of March, the reading of a very interesting paper at the Spiritual Institute, by Mr. Harris, of the Anthropological Institute, and feeling that your earnest appeal to the ladies to give their experience ought not to remain without response, I willingly give my experience of "Spiritual Intercourse and phenomena." I shall do so as briefly as I can, but as it extends over a period of twenty wears. I feer I shall in over a period of twenty years, I fear I shall in-cur your criticism, at the rather disjointed style I am consequently forced to adopt. It is a source of pain to me, that on account of family ties, and the estrangements my convictions might cause amongst those I hold very dear, I can not come personally and give my name. You will, I trust, understand, and feel for me in this difficulty.

I date my first convictions of the truth of spiritual phenomena from the year 1852, about the time of Mrs. Haydon's arrival in this counthe time of Mrs. Haydon's arrival in this country from America. I was invited to meet her at a large private hotel in Wimpole street, by Mr. H. S. Thompson, the well-known mesmerist. Having another engagement for that evening, I was necessarily very late, and found the seance at an end. On the expression of my disappointment, Mrs. Haydon, at that time a perfect stranger to me, came forward, leaving the rest of the party in animated and rather the rest of the party in animated and rather noisy conversation. She kindly said, "Sit at this small table, take the alphabet, and I will ask the spirits to give you a message." I did as she desired me, and in a few minutes the table seemed alive with rappings, the vibrations of which I distinctly felt on the sole of my foot resting against the leg of the table. This was a help to me, as the noise of the conversation almost drowned the "rappings." I was left quite to myself, and upon my asking whether any spirit wished to communicate with me, an affirmative was given, and the first letter indi cated was E, the second A, and the third D.
Mrs. Haydon then returned in the kindest man ner to see how I was getting on, and finding only E A D, said: "Oh, I fear that means noth ing; you will not get anything to-night." I an swered, "Pray leave me; I am getting on very well." The whole word, Eade, was the name well." The whole word, Eade, was the name of a very old friend, and a former admirer of mine in youth, who had sent for me on his death-bed some months previously, promising to watch over me. The date of his death, and every other question I put was answered, ending by "I watch over you." I assure you that this death-bed scene had entirely passed from my mind, as I had undergone much trouble and severe affliction connected with those and severe affliction connected with those dearer to me in the interval. I dwell on these circumstances, as they are distinct proofs that the assertion made by Dr. Carpenter in his lec-ture at St. George's hall, that Mrs. Haydon ar-ranged her answers by watching the variation of the inquirer's countenance, was false. Mrs. Haydon did not even approach me after the three letters of the name had been given.

I have years ago obtained remarkable tests through my valuable friend, Dr. Ashburner, Mrs. Barnes, and others, but more recently traveling in Italy about the time Mr. Daniel Home was expelled from Rome by an order from the North Action 1. from the Vatican, I visited that city, but was careful of speaking on the subject, fearing I might possibly bring upon myself a similar mandate, in consequence of my comparatively very humble mediumship. Conversing, however, one evening with an English gentleman, -, an old resident in Rome, he discov ered my convictions, and asked me as a great favor to have a private seance at his house, for the purpose of convincing his son (a youth of about 20) of the truth of spirit-life hereafter, as he feared he had become quite an infidel. I consented, and upon arriving at the house of this gentleman and his wife (almost utter strangers to me), I placed the indicator on the table. Soon afterward the young man himself entered and after some jeering remark, placing a pellet upon the table (the pellet was tightly folded), he said: "If you can tell me the contents of that paper, I will believe there is something in this Spiritualism." The door being locked to avoid intrusion, we were in secret and quiet. The indicator, on my placing my hand upon it, went up to the paper, appeared to examine it minutely, came back again, went round it two or three times, and finally commenced indicating the letters or the algebrate which formed ing the letters on the alphabet, which formed the name "Charlotte Bulluck." A vague feeling came over me, that it must be a mistake; but the young man, with trembling hands, unfolded his paper, and on it was inscribed the name "Charlotte Bullock." He left the room, and we entered into conversation about the Pope, Antonelli, and other noted personages when presently the young man returned with a pellet more tightly twisted than the last, saying:
"I know how it was—you must have read my mother's thoughts. She knew I had been attached to a person bearing that name, and thought it likely I should give it. Here is another written out of the room, and whom no one in this house knows anything but myself." The indicator went through exactly the same movements as before, eventually spelling out "Chandos Pole." The pellet was opened, and contained the words "Chandos Pole."

Soon after this, a young Englishman came soon after this, a young Englishman can in and joined a private seance at my house in the Via Condotti, in opposition to the wishes of his guardian. The indicator spelt out in Italian "Persequitato" (pursued), and presently a violent ringing came at the door-bell. We consider the start and the guardian and the guardian and the guardian special of the start and the guardian and guardian an opened it, fearing some accident, and the guardian rushing in, there found his ward. The ending, however, after some explanation, was amicable.

Another evening, at Rome, an Italian gentle-

man, Signor di Sanctis, a painter, poet and musician, came in to excuse himself for not having called before, alleging that he had sus tained a sad bereavement in the death of his father. The indicator was lying—carelessly enough on my part, on the table. He took it up to examine it, never having seen such a little instrument (it was fortunate for me he was not the Pope), and asked me the use of it. I turned off the question, and desired him to place his hand on it with mine. He did so, and, with the alphabet before us, it spelt out "Tommaso." He started back, and, using an expressive exclamation, said: "How could you know my father's Christian name, as he has never been in Rome?" I answered that I had never even heard of his father until he told me of his death; and upon placing our hands upon the indicator and upon placing our names upon the indicator again, it spelt out the word "Benedicite." I also received long messages from Gibson, the sculptor, who died that year at Rome.

At Paris, in 1867, I sat with a well-known lady, who is devoting her life and energies to the cause of Spiritualism, and is a well-known

most powerful medium, then Miss N—. We three were covered by showers of fresh flowers. wet with dew, and evidently pulled from their stems—not cut, as the fibres were visible at the stalks. The lady, at whose house the seance was held, said: "Oh, dear, with such beautiful flowers, we ought to have some water to put them in!" Immediately a stream of water came from the ceiling, and, on lighting a candle, we found the table wetted all over and covered with At that seance we had various flowers, roses, double white stocks, mignonette, etc. At the next, pink carnations only. I at each time filled my handkerchief with them, and have some of them still in my possession dried —very dry, as you may imagine; but I keep them to prove that the sight of them was real, and not done to "unconscious cerebration."

Last summer I returned from Bath, where I had been living for a year and a half, and at-tended one of the seances at Messrs. Herne and Williams', Lamb's Conduit street, for the first time. Every person present was unknown to me, and I believe I was equally unknown to them. It is just possible Mr. Herne might have heard my name, as I had met him at a seance about three years before. After John King had saluted some of the company in his usual fashion, he came to me, styling me "Old dear." I said to him, "John, you say that because you do not know my name; can't you guess it?" He answered, "I have known you too long and too well not to know your name," and he deliberately pronounced it! I said, "Did you know me, then, in Paris?" "Of course I did." "Then you must know [I here "There is a spirit near you trying to speak to you. His name is Amos." I begged he would go and ask him what he had to say. John re-turned in a few seconds, and gave me some words, which were to me such an extraordinary "test," that, had I ever doubted, I could not then fail to believe. Since then, I have attended several times, and "Katie" has taken things from my hand as I have been taking them from my pocket, and it was utterly im ossible for any one to see what I had there. Once she took a sugar plum and put it between the lips of my youngest son, who had gone there a skeptic. She has patted and caressed my face and head, and kissed my hand with apparently the warm lips of a child. She has brought a velvet cloak I had left in another room and thrown it over me, because I felt cold and the doors were looked. The large cold, and the doors were locked. The large plaid shawl of a friend I had seen in an upstairs oom three minutes before (the doors being locked), and it came apparently flapping like a large sail through the ceiling, and was thrown over her. The fringe struck our faces as it passed to her, at the other end of the room.

Latterly, wishing to investigate these phenomena in our own private circle, we have inaugurated private seances, and have obtained the most indubitable "tests" by rappings and even the luminous hand. We have a medium of our own for the spirit-voice, and have obtained three or four separate voices, and the most beautiful and touching messages given through these voices from our loved ones "across the river." A friend, sitting with this medium, his family and ourselves, got a mes sage, though with great difficulty, from his mother's spirit, who had been seen by a clairvoyant, sitting at his bedside during a long and painful illness, from which he was only just re-covering. The names of my own dear ones "gone before" have been repeatedly given to me by the spirit-voice, with the most charac-teristic messages, using the same terms of expression and endearment they used in this life; and all this in the presence and in the hearing of four or five of our private circle who have commenced investigating for themselves—the only satisfactory way of obtaining convincing results. I have repeatedly had a cold hand laid upon mine. Hands have pressed on my head so as to bow it down; my dress has been repeatedly and sometimes violently pulled by spirit-hands; a spirit-hand has been laid on my head at night and awakened me, and the spirit-voice has told me afterwards why it came. Objects have been removed from my drawing-room table and placed underneath it, although they were in their places when the room door was locked over night; and a reason for having done this was given by the spirits afterward through a writing medium, who knew nothing what ever herself of the circumstances.

A lady friend, then present, accompanied me to the house of a private medium some dis-tance from London, and although she was entirely unknown (and all the circumstances connected with her) to the medium, the name of her departed daughter was given to her, which overwhelmed the mother with tears of joy. A spirit-voice (not that of her child) addressed her as follows: "Cheer up, there are better days in store for you on earth. I feel compelled to store for you on earth. I feel compelled to come to you, dear sister, seeing your grief. God will not lay any heavier burden than you are able to bear. Praise God from whom all blessings flow. Throw yourself on your knees and say, 'Lord, I give myself up to Thee, for not a sparrow falleth to the ground without Thy will.' If a mother's tears or sighs can reach a child in so high a sphere, will not the heartfelt prayer go up at once to God? Glory to God for permitting these manifestations." It to God for permitting these manifestations." It continued, "Few minds can thoroughly grasp this power of communion with the so-called dead, but what a blessing it is to those who

Two evenings afterward at my friend's house, the daughter's spirit came again, saying through the voice, "Grieve not for me; I have escaped the evils of this world, and am happy with Jesus." The voice then continued, "What a beautiful spirit; don't grieve for her any more. When you learn to put implicit faith in God, and can say, 'Here I am, Lord; nothing in my hand I bring,' you will feel a greater happiness pervading your whole frame. You have great cause for thankfulness to the father who allows the spirits to come, and when he permits hi the spirits to come; and when he permits his angels to come, the Great Spirit is always watching over you—his children—here! Cutivate a cheerful disposition; we depend extirely on you and what we draw from those string by the company of the compa ting here, for our apparatus. We depend on you when we are in communion with you. You should say, 'O Lord, prepare my mid

that I may be ready to perceive!'

In my Father's house are many mansions. go to prepare a place for you. If there had only been two places our Lord would have said 'I go to prepare a place for you, that where I am, ye may be also.' You can not have much to-night, as this is a strange place. The conditions are otherwise good. [This spirit had promised to describe the fourth sphere to us.] The surroundings are strange. We must talk

hence we must speak quickly."

After a few more sentences the voice ceased Another spirit-voice (quite different in tone) gave me a message from a loved one I had lost repeating her name and married surname over and over again, until it got the right pronunciation. I have had spirit-messages given to me at periods extending over many years, in all parts of the continent, and under totally different conditions.

for the emanations are passing away

After our last seance, on the 16th of this month (March, 1872), on lighting the candles we discovered that five religious and Spiritual books had been taken from different parts of the room and placed noiselessly on the table. Loud rappings afterward indicated by messages that they were intended for just the five sisters present, to be taken home and read. They were: "The 'I Wills' of the Psalms," "Recognition of Friends in Heaven," "What she did with her Life," "Across the River," which were indicated to be given to me, and a little Prayer Book which had belonged to the daughter, who had been in communion with us,

daughter, who had been in communion with us, was to be given to the mother.

I had been repeatedly told by spirits that a lady named could help me in a very painful family matter. As she was the last person I thought could or would do so, I paid little attention to these assurances. While at Bath last year, in the month of April, I received a letter from this lady, saying she had sought me everywhere, and wrote at a venture. She did arrange the matter afterward for me, in a manarrange the matter afterward for me, in a manner I could not have foreseen

A lady friend of mine at Bath, whose niece or protege had left England some time previ-ously to join her husband who was with his regiment at Singapore, for two or three years was very anxious at not having had any tidings of her for a long period. She consulted my little medium, to whom I have already alluded, and through her got the followidg message: "Do not be uneasy; she and her husband are at the Cape, on their way home." The lady pushed away the table at which they were sitting, almost in anger, saying: "Oh, that is all nonsense!" The next morning's post brought a letter from the Cape, saying that the husband and wife were at the Cape unexpectedly on their way home to England, he having got an appointment. I received letters from two of the circle present, written unknown to each other, with exactly similar accounts of this seance, and its sequel.

The spirit-voices have explained to us how the higher spirits are permitted to help the

lower—how all is progression.

They state that these manifestations which are considered in this world as a new "ism, are older than our world; that what mortals consider material has no existence—is evanescent; what they consider "spiritual" is the only true and everlasting; that they draw their power of communicating with us from the medium, and some of those surrounding her: that the atmosphere of some is pure and transparent, and of others dense and repulsive; that they depend entirely on the emanations from us for the voice power. They describe their passing away from this life, at the dissolution of their bodies, as of awakening from sleep and finding all darkness; presently a bright, shining spirit comes, and takes them away to a place bright and glorious. They describe a curtain which is sometimes withdrawn as of woven sunlight. There is no sorrow there, no tears, no jealousy, no idleness, no drones, they They are sometimes allowed glimpses of such glory that it is impossible to describe; that their spirit bodies can only be likened to the finest gossamer. They regret their past wasted time here on earth, and their lost opportunities, and all impress upon us how thankful we ought to be to God for permitting this com-

A very talented young friend of ours who, with a promising career before him, met with an early death in India, is constantly with us in spirit now, and gaining great power in communicating. His raps are those of an embodied hand at times, and my son and myself are constantly touched by this palpable hand. My power with the indicator has been withdrawn, but I am a developing medium, and have made but I am a developing medium, and have made rapid progress in the development of the young person to whom John King alluded, giving at once the striking characteristics of her mediumship, namely, "S—— S——, of Bath." In consequence of her other vocation she is obliged to assume another than her own name as a "medium," from the strong prejudice there exists still in some unreasoning minds against Spiritualism. I have omitted (fearing against Spiritualism. I have omitted (fearing that I am taking too much space), but in some instances purposely, to mention numerous other spirit messages, spirit monitions, and proofs of their intelligence, and have selected those only to which it will not be easy to take exceptions on the grounds of "unconscious muscular action," "unconscious cerebration" or "collusion." If such had been the case in the instances I have given, it appears to me that it would be even more surprising than the simple explanation of spirit intervention.

I feel that there may be some here who are thinking, although they may not like to express

thinking, although they may not like to express it: Oh, it is all very well for a lady to sit down and give us these wonderful accounts, and then withhold her name. In answer to these, I can only say that I shall be willing and happy to meet them here, in a less crowded room, and answer any questions concerning what I have stated that they may choose to put.

I have in my possession a book full of spiritual messages, containing the highest spiritual teaching. The conditions for getting these seem to be affinity, sympathy and love.

THE BIBLE AND RELIGION CRITICISED. BY JOHN SYPHERS.

Bro. P:—The following thoughts passed through my mind after hearing you preach on Sunday evening. You read for the evening lesson the 14th chapter of Leviticus. Your discourse was on man being "fearfully and wonderfully made." I came home, sat down, and read the whole book of Leviticus. Oh, what a long and disgusting catalogue of hea thenish rites is set forth therein!

The fat of animals, along with other parts, was always burnt for a "sweet-smelling savor unto the Lord." This great and mysterious "Lord" of the Jews was always great on a smell. He must have been awful hungry if the smell of such things could have been pleasing unto him. What a oueer nose he must ing unto him. What a queer nose he must have had. The nasty, sickening stench arising from burning grease and other parts of animals, would make any white man sick at the stomach and heave up Jonah. How strange it is that things which stink in the nostrils of you and me or any other man, should smell so sweet when they fell upon the olfac-tories of the Lord! What a great difference

in noses! God may have succeeded in copying his own image very closely in making man, but it must be conceded that in this one thing he made a slight mistake, and that is the nose

I pause for a reply!

How little the Jews lived in the spirit, but oh, how much they lived in the animal! What herds and droves of animals were destroyed every year in sacrifices by this ignorant, puffed up and superstitious people, who imagined themselves the only true people of God! Their religion was neither Mosesism, Jewishism, nor Christianism, but pure Animalis

The preachers say that the death of those animals foreshadowed the death of Christ, but it is now well known that they did not refer to his death any more than they did to the death of Abraham Lincoln.

The book of Leviticus contains the rankest heathenism to be found anywhere in the litera-ture of the whole world. For very trifling mistakes and omissions in carrying out the details of many of their heathenish rites, the Jews cut off the lives of thousands of their fellowmen from among the people. To cut off a man from among the people was simply to cut off his head! his head!

The time will soon come when even the bigoted, foolhardy clergy will be ashamed to stand up before the enlightened people and read aloud the Old Testament scriptures. did not take a very close observation to discern your blush while reading that portion of scripture of your own choice, the 14th chapter of

The slaying of great, vulgar, roaring bulls, butting rams, and stinking goats, cut a very conspicuous figure in that heathenism which flourished in Judea about the time of Christ. No wonder the Jews were hated so intensely

by the Greeks and Romans, and other enlight ened nations around them, for religiously they were the lowest and meanest of mankind. in their blindness they imagined that they were the chosen of the Lord—the peculiar people of God. They had the lowest and poorest idea of who God was, and of what he was, of any other nation on the earth. They never arose above the idea of a big personal God, whom they created in their own image, and they firmly believed that they could please him by killing and burning bulls before him. I should call this a bully idea, and a bully religion that required it. They say that to this day when a bull sees a Jew he begins to paw and roar, and with tail erect makes at him. seeking for revenge upon general principles. And, then, of vulgar, woolly, horny, butting rams!—how the Jews slayed them to please their God. Wool was always very high in Judea, owing to the fact that so many rams were slain in that country for God's sake! Their God must have been very rambunctious to require the death of so many innocent rams perore he could look upon his Jewish children with favor. I think a law for the prevention of cruelty to animals would have come in very good place about that time. It is said that a Jew to this day is always very cautious how he approaches a flock of sheep, knowing that those butting rams have many grudges against

them on an old score.

Now, in all this, I do not wish to make fun of pure, natural, spiritual religion; far from it. It is a good thing to have, and I am happy to be in the possession of a liberal share of it myself. I could not live a single day without it.

These Jewish priests were always on the rampage after bulls, goats, rams, red heifers, turtle doves, young pigeons, and even inno-cent little pure and playful lambs, to offer up and burn in sacrifice unto their God. There was old Abraham,—he became a crazy mono-maniac upon the subject of sacrifices, and came within an inch of killing his childpure and innocent little blue-eyed, curley-headed Isaac—for God's sake. Do you suppose that God commanded him to do any such Abe was crazy, and that's what's the matter with him. He should have been taken to a lunatic asylum on general principles.

I pause for a reply.
What beautiful specimens of civilization those Jewish ordinances were! Circumcision, for instance,—wasn't it a nice arrangement? God who formed our human organism must have certain parts of it mutilated and cut to pieces before he could look upon them with favor! If there were certain parts of the human body that he wished cut away, why did he not leave that particular part off when he created man? Why could he not make the human tree so perfect that it would need no

such trimming? I pause for a reply.

That scape-goat affair was another nice arrangement beautiful to contemplate (in a horn!) Suppose that you, Brother P., was to have a couple of buck goats brought to the door of your little church in LaSalle, Illinois, and that you, with great solemnity, were to lay your hands upon one of them, and there confess the sins of your congregation (which I presume are numerous) over it, and then send it away into the wilderness or into the lovely it away into the wilderness, or into the lonely woods up the Vermilion river, and there leave him, alone to starve and die; now, should not we consider that man crazy who would suppose that his sins had been carried away by this said go-it? You would soon find a committee appointed to wait upon you, and a train chartered for your especial benefit, to speed you away to the lunatic asylum at Jacksonville.

I pause for a reply.

You say, "Dispensations have changed. That makes no difference. God never changes It he required it then, he requires it to-day. Silly men have in all ages of the world racked their brains to elaborate ways and means by which to take some short cut on their sins; that is, to enjoy the pleasures of sin, and yet have some door of escape left open by which they could escape the consequences. Hence, the Jews got up the scape-goat arrangement for that purpose. The modern sects have gotten up a system of faith and prayer to that end. To the Campbellite sect, faith, repentance, and hentism for the remission, for the remission, for the remission, for the remission. baptism for the remission of sins, is a most wholesome doctrine, and very full of comfort. Now, the doctrine of the forgiveness or escape from the consequences of sin has done more injury to the human race than any humbug ever set afloat by the heathenized minds of the dark ages. It is nothing more nor less than setting a premium upon sin.
I pause for a reply.

Hence, the evils of the doctrine of the vica-rious atonement. Priestcraft has not been slow in taking every advantage of this weak spot in humanity, and have manufactured for them innumerable receipts, and presented them to man, declaring each one to be a never-felling antidate to sin. Whet unteld millions them to man, declaring each one to be a never-failing antidote to sin. What untold millions of dollars have been paid to those quack Doc-tors of Divinity for their various humbug plans of salvation, and lying receipts for the forgiveness of sin. Now, we believe in the existence of sin; but progression is eternal, and they will all be outgrown. But theolog-ical sins are humbugs; physiological sins alone are dangerous. Sin is the violation of natural law, and from its penalties there is no escape. No forgiveness of sin is the motto of the new religion. If we sin we must suffer, therefore we try to keep our eyes wide open and go slow, sure and safe. To live a pure, natural life will alone save us from the suffer-

ing consequent upon the commission of physi-

ing consequent upon the commission of physiological sins.

We do not deny the atonement for sin; we believe in the atonement for sins; but the question is; who shall atone for them? We answer that they must be atoned for by the person who commits them, and not by another. It follows, then, that vicarious atonement, or theological atonement, is a monstrous lie, a cheat and a fraud forced upon an unsuspecting and credulous world! Man alone can atone for his sins by a severity of pain and suffering for his sins by a severity of pain and suffering which he will never forget. We outgrow our sins and their consequences by a gradual development out of them, either here or here-

I pause for a reply.

Another monstrous proposition of yours was, that man is a total wreck, laying in moral ruins. This false doctrine has done our race rums. This false doctrine has done our race more evil than all the wars that ever cursed the world. Man, if he is free from hereditary taint or disease is naturally pure and holy. His fall has been a gradual fall upwards, from an animal unto what we now behold him—the crown and glory of creation!

The fall of our reputed first parents in the Garden of Eden is a theological fable. Gardens and horticultural science did not exist until many hundred years after that time. The

dens and horticultural science did not exist until many hundred years after that time. The Garden of Eden is ahead of us, and not behind us by any means, and if our race meets with no bad luck we will attain to it by and by. But if we run backwards in the history of our race, we will find man becomes mentally dealers and dealers and physically lower and darker and darker, and physically lower and darker and darker, and physically lower and lower, until he merges into the animals which now stand next to him. What is man but a highly-developed animal? If you had given your mental faculties and reasoning powers anything like half a chance, they would have long ago lifted you out of the theological mud in which I see you are still wading. But the most powerful argument with ministers is: "I can do nothing but preach; a living I must have. Bread and butter for a family must be had; therefore I will preach on, and avoid the disturbance consequent upon the introduction

of new doctrines or a change of views.

Our race would have stood upon the plane of the angels long ago, if it had not been for those monstrous doctrines of theology, which has ever held it back in civilization and pro-

I pause for a reply.

LaSalle, Ill.

Look to your Accounts Carefully.

Our mail list is now in type, correctly as we suppose, with exception of new subscriptions or renewals that have come to hand within the last troo weeks.

It is our design that every subscriber look carefully to his or her account as found printed upon the yellow slip attached to the margin of the paper, or upon the wrapper. If any one does not understand the manner in which their account is kept, turn to the head of the first column of the fourth page, and study it well so as to fully understand it, and then if our account with you is not correct, write and tell us explicitly wherein there is a mistake, and it shall be corrected.

It is probable some subscribers may not have been properly credited since the fire, but we have every letter that has been received, and can easly correct any mistake on having our attention definitely called to it.

We desire to correct all mistakes immediately and have every persons account appear as it truly should—hence we say report definitely any mistake that may be observed, immediately on reading this notice, and oblige yourself as well as the publisher.

Again we say if anyone has subscribed for the paper and fails to get it, advise us of the particulars without delay and the paper shall be sent immediately for the full length of time

If anyone gets two copies where one is ordered, inform us of that fact and oblige.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years. LORENZO MEEKER.

Oswego, N. Y., Oct. 2, 1871.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco. DAVID O'HARRA.

Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it. F. H. SPARKS.

Oswego, N. Y., Sept. 25th, 1871.

have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

GEORGE A. BARKER. Oswego, N. Y., Oct. 2, 1871.

Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote. Inclosed find two dollars. Please send me a box,

D. H. FORBES. Oshkosh, Wis., Sept. 19, 1871,

Agents wanted.

For sale at this office. \$2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago.

UNDERSTAND DISTINCTLY that we do not discontinue sending this paper to subscribers when the time is up for which payment has been made. If any one wants to have it discontinued, let him or her give distinct notice to that effect, and if anything is due remit the same along with the notice. These are the terms on which subscriptions are taken, and we are thus emphalic that there may be no misunderstanding upon the subject. Justice demands that renewals shall be made as soon after prepayments have expired as subscribers can without great inconvenience do so. Three months trial subscribers are not entitled to come in for a renewal under the \$1.50 provision. It would be an injustice to our friend, who would be called upon to make up the balance. Friends, let usever bear in mind that we are daily painting a life-picture. If we are so selfish as to do another injustice, it will forever stand as a baleful block on life's record.

EVERYBODY should read the Journal: only \$1.50 a year to new subscribers before the 1st of January, 1873.

Arts and Sciences.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address Lock Box 330, Mobile, Alabama.

Range of the Great Mind, or Light and the Nature of Matter.

SCIENTIFIC-SERIAL NUMBER THIRTY-TWO.

Such is the range, source, and effect of the first Great Light producing all the subordinate lights; and all varieties of matter, from the seraph to adamant, are produced by the different blendings of the different hues of spiritual sunshine and shade that pervade and beautify the artire universe. the entire universe.

THE DIFFERENT CHARACTERS OF SPIRIT-MANI-FESTATIONS EXPLAINED.

It depends very much upon the opacity of the medium's mind as to what kind of spirit-light is attracted, or as to what character of spirit-manifestation is produced. For instance, minds of undeveloped and humble capacities, when found organized for mediumship, are generally available for the production of only the contradictory manifestations of undevel-oped spirits, over which there is so much question pending with those who think that spirit-communion is one of the many new-fangled policies of the devil to effect the ruin of mind, peace, and competence. Yet, these same manifestations are generally of the most powerful physical effect—so powerful, in fact, that the human mind cannot do otherwise than witness them in amazement, from whatever source they may emanate—thus in the form showing that there is consistency in everything.

You now and then find a mind adopted apparently as a reasoning medium; and this is a true seeming. A mind is thus adopted because it is in a fit magnetic condition to receive and transmit the light of truth pertaining to the texture of fundamental law and its effects, which light comes direct from the magnetic condition of the Great Mind and is transmitted through such a medium's mind, with but little if any refraction and with no material aberration other than a want of that material aberration other than a want of that degree of magnetic life in language necessary to make the Great Magnetic Mind, the lesser magnetic mind, and their polar effect harmonize and carry conviction as their mighty triune effect. We sometimes see the same kind of medium-mind, in its transmission of thought, light, give peculiar textures of character, of mental bias, of language and of handwriting, of persons formerly known on earth. This appears to depend upon a natural arrangement appears to depend upon a natural arrangement of the spirit-mind between the Great Mind and its corresponding earth-lense or the mediummind, the light shining through and representing on earth the peculiar detail of texture thus becoming the object of question. We have an outward representation in the ordinary manner of representing objects through or by the magic lantern, or in the object-glass principle, which is more common as well as useful, though, with your present knowledge, less satisfactory. A parallel run from a knowledge of the laws and effects observed as peculiar to the magic lantern and object-glass, would, like a knowledge of earth-nature in all other respects, lift earth-minds to a satisfactory comprehension of all the effects of Spiritual-ism as equally founded in and dependent on

There is another class of medium-minds which you observe adopted as agencies of communication. These appear to receive, and consciously reflect out on surrounding minds the objects passing before them, precisely as a mirror would reflect objects passing before them. before it. The medium's mind is, in this instance, thus, rendered an apparent mirror mirror by the opacity of one of the series of battery actions belonging to the medium's system; and the reason why we sometimes find all three of these characters of medium-ship manifested in one medium, is that the batteries, in the medium's organic system, can be controlled by spirit-power so as to produce either or all of the effects of different medium-ship. Such a combination and such a power,

however, are seldom seen. You have seen the reason why carbon, after receiving its excess of electricity by inter-electro-chemical action, had the power of retaining that excess—you have seen and com-prehended the true character of magnetism resulting from electricity in motion, and the manner in which and the reason why it maintains the individuality of all inter-electro-chemical concentrations. Spirits in the spirit-spheres are but positive concentrations, variously modified, that stand out in the field of Nature as inter-electro-chemically individualized intelligences which, when coming in contact with the magnetic condition of certain

minds or mediums, can individually manifest in the operations of rapping, tipping, lifting. and so on—the leading characteristic traits of the magnetic conditions of both the medium and the spirit—the more material always giving the more powerful physical, though less reliable mental, manifestations.

As a general rule, the more elevated the spirit, the less physical force it manifests, but the more reliable its statements prove. To endeavor to simplify—the grosser the magnet-ism, the more manifest the physical effect. For instance, in the case of the combustion of the magnetism resulting from the polar condition of the carbon and hydrogen of the candle and the oxygen of the atmosphere, being of a gross character, readily burns the finger if touched, and produces thousands of other remarkable effects of a most manifest character. This cause and these effects, then, all depend on the polar condition of the original elements of carbon, hydrogen and oxygen.

Again, bearing these facts in mind, we bring the concentrated character of carbon and hydrogen—in the form of alcohol, turpentine, gas, and the like—in contact with the oxygen of the atmosphere, and they all flash or burn in accordance with the greater or less excess of carbon and hydrogen they contain.

All elements are dualities. For instance, carbon is the body which inter-electro-chemical action gave, and the electricity which it contains is the soul derived from the Great Spirit; action gave, and the electricity which it contains is the soul derived from the Great Spirit; and upon the same principle, the human mind, materially considered, is a magnetic form, derived from inter-electro-chemical concentration, which has within a soul or light of reason drawn from the spirit-spheres; while the spirit is an existence whose outward materiality is your inward soul, and whose inward soul is developed intuition more refined than you can conceive with your glimmering imagination. Hence it is that, these two magnetic conditions coming en-rapport, the spirit or positive condition can, upon the same polar principles that govern throughout nature, produce the same magnetic effects it could produce were it in the form, provided the semi-dual condition of reason, which is that feature of magnetism peculiar to earth-mind, is retained in excess. This, however, you will more fully comprehend when we come to speak of the four cardinal points or double duality, which, in undergoing the revolution

of development, presents us with a trinity and a rule of action that in the trigonometry of progress requires us to add three and carry one. This idea is illustrated by the rolling snowball with three times the circumference of its diameter, its dimensions increasing with accelerated proportion until it in time increases as much in one revolution as it did in thousands of revolutions at first, the ball growing by mechanical adhesion instead of by interelectro-chemical digestion and accretion or concentrations.

concentration. The laws by which all the phenomena of nature are produced legitimately address themselves to the comprehension of human reason—all, save the polar conditions producing effects positive to our minds. For instance, such an effect as a God without a beginning or ending, and other to us literal abstractions, are beyond the pale of our conception and must rest as undigested points to us, at least for the

rest as undigested points to us, at least for the present, perhaps forever.

You of earth have enough to do to perform your conscientious duty. If you do this, when you pass the earth-life, it will be to attain a higher, nobler, and more glorious state of existence.

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As fishes well secured in globes of glass,
Are free within, though none without can pass;
While they, like us, look outward all around,
May often wish a larger range was found.
But highest wisdom hath ordained this plan,
To focalize the feeble powers of man;
Where each may freely choose a field of thought—
May grope in darkness or be wisely taught;
Where all will learn, as laws are understood,
To harmonize with universal good.
Thus God ordained that every wayward soul
Should walk in wisdom's ways by self-control.
Hence man's free agency is not denied,
While God's grand purposes are glorified.
'he sublimity of the first ten lines on page 16 has se That God ordained the whole is understood

The sublimity of the first ten lines on page 16 has seldom been equalled:

m been equalled:

Creation but one galaxy unfurls—
Jehovah's crown a diadem of pearls!
Each star-lit gem upon the whole depends:
The whole to each a needed influence lends:
Each orb, an aggregate of countless grains;
Each grain a key, a ponderous arch sustains;
Destroy but one, the boundless spheres will fall,
And tumble worlds to chaos, one and all;
Thus all are linked in Nature's endless chain—
The hand that forged them never wrought in vain. The following is of especial interest to orthodox read

You must believe that men are all deprayed, And that but few of all mankind are saved; Yet by God's cruel death, oh, strange to tell, These few are thus released from endless hell; These few are thus released from endless hell;
For every creed declares all hope is vain,
If Christ, the Son of God had not been slain;
And yet I think no creed will dare deny
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CHICAGO, SATURDAY, JUNE 15, 1872.

A SEARCH AFTER GOD.

A Thrilling Incident-Mary Carlyle-Her Ruin-The Midnight Prayer-She Predicts Her Own Death-"It is Growing Brighter"-Did all Originate from the First

(NUMBER XC.)

In glancing at existence on this earth, the mind is often appalled at witnessing the different currents of life. What a contrast in many respects they present. One glistens with rare jewels, precious stones, valuable gems, palatial residences, downy couches, silken settees, and all the comforts and luxuries of life; but others are not of the same character.

How diversified those moving, throbbing currents! You may be on one where only the choicest blessings of heaven can be found, and where happiness reigns supreme! But all are not there! Strange scenes rise up before us! The mind illuminated, and the vision rendered clear, we glance at the world around us. It is night now,-nearly 12 o'clock, and the light of the pale moon and stars fall upon the sheet of paper on which we are writing. There appears to be no limit to our vision, and our mind like a mirror, seems to reflect all the scenes of cre-

The night—beautiful overhead—grand scenery there, wonderful machinery of creation moving in perfect order! But strange sounds fall upon our ear, and heart-rending scenes pass before our vision. The whole universe seems illuminated by some secret luminary, and we survey the human family during the still hours of night. In yonder mansion all is quiet! On downy beds, hushed in sleep, we see the old and young! No cares disturbed their rest-no fevered brain dreamed of wild tumultuous scenes. But hist! We hear a prayer! We cease writing, and listen. In mournful accents it comes on the breeze, as tremulous, as sweet as the expiring notes of an angel's harp.

There is a solemn grandeur in prayer, when it rises from the heart as naturally as the aroma from the flower. Angels listen to such invocations, and the breezes delight to bear them off to die on their bosom in sweet, plaintive, sighing melodies. We always like to hear such prayers, for they find a response in our soul, and they only are allowed to find echo in the corridors of heaven. It is the hypocritical, pharisaical prayer that we hate! Self-interest prompts the old miser to pray, and while his words are echoed back into his own soul in solemn mockery, his mind constantly thinks of the jingling dollar. But the prayer we hear is not prompted by self-interest, for it comes moistened with the tear of holy love! It startles us, for we, standing on the confines of earth, do not often have our soul awakened to the realities of heaven. The night lends its beauties,— the very stars their splendor, to render the scene more grand, as the prayer passes us, vanishing in such sweet accents on the surging breeze. The mind illuminated, the vision rendered clear, the sense of hearing quickened, we sit appalled at the scenes around us. But that incident, whence its origin? Ah! off in the distance, beneath the wild trees and clambering vines is a maiden kneeling in prayer, and over her head we see in golden letters the name, "Mary Carlyle." In one of nature's rustic temples, on a mosscovered bank, she was bowing in holy reverence. How tremulous her voice! How sad that soul of hers, and the tears moisten her cheek, and her features seem to be wreathed with a sorrow that can only emanate from blasted hopes! What a prayer—so full of the spirit of love, and animated by such high and holy resolves. But why the invocation? In a little basket by her side, sweetly sleeping, was her child. It was an illegitimate child, born "outside of wedlock," and with its mother, deserted by James Stuart, left disgraced in the eyes of the world, and she now contemplating suicide! The picture was a sad one. She had erred, stepped from one of the radiating currents of life to another-fallen.

Cruel world, how full of stings!

The deserted one on bended knees, with eyes moistened with tears, takes from the basket the "fruit of crime," caresses it. impresses on its cheek, its lips, kisses that only a mother can give! Rendered almost insensible by the opiates she had given it, the child made no noise. Driven from home, deserted, disgraced in the eyes of the world, the fountains of her soul seemed broken up, and she prayed-prayed for her child, for the illuminating presence of the angel world to tell her

We have seen loved ones stand around the dying couch, heard their sorrow manifested in wails of anguish, but this scene surpassed everything we had ever before witnessed. "Alone with the night," yet not alone! Angels witnessed her, and wove around her the strength of their magnetism! Saved! The stream rippling past had lost the intended victims, and seemed to dash along over pebble and sand with greater energy, and the very stars of heaven to shine with renewed lustre. Taking the child in her arms, she carries it to the asylum for foundlings, and as she leaves it, she impresses upon it the last kiss of a mother,-the last kiss, the last look, the last fond embrace of her own child! Think you, mother, with a child in your arms, your own child, born in wedłock, and with the sanction of society, can you measure the sorrow of Mary Carlyle's soul, as she left her child, which was as dear to her as yours to you?

You in wedlock do what society sanctions, yet you spurn that one who, in an unguarded moment, does outside of it what you do in. Oh, my eye penetrates secret places, and my ear hears strange sounds! An unseen visitant, we move around among the living, and at times see their secret thoughts, and behold the acts of life over which society would throw a veil.

Mary Carlyle, we will follow you; trace the life so inauspiciously commenced, and witness the result thereof. Leaving her child at the asylum for foundlings, she retraced her steps to her little room. She sought her bed. but not to sleep. Her mind wandered, her brain became feverish, and the result was temporary insanity! She cried for her child, her angel babe, the little one she had so ruthlessly cast away! A physician was summoned, opiates administered, and she fell into a quiet sleep. Sleeping, calmly sleeping, she looked angelic! With features exquisitely moulded, tinged with a wild, strange sadness, she seemed the picture of innocence. At times she lisped some loving word to her deserted child, and her heart throbs plainly told the anguish within! The morrow came, and though weak, she was rational! The sadness that seemed to tinge her features the day before had vanished, and in the place thereof stood a firm resolve, that foreshadowed no good. Now despised, deserted by former friends, she resolved by one fatal plunge to seek another current in life, and become a "woman of the town." Strange resolve! High Heaven, where were your ministering angels? Earth, where your philanthropists? Universe, where your God! No strong hand to save her! No encouraging word to excite within her new hope! You, who "have children in wedlock," and, perhaps, never sinned, mould the feelings of society, and wrote "disgrace" on Mary Carlyle, and down she went! Living in the city of St. Louis, she rented an up-town room, and became one of the most respectable of the "women of the town." She ornamented her room with rare pictures, works of art wrought by her own hand, and there led what is called a dissolute, immoral life. Time passed on, and gradually a cloud overshadowed her fine feelings-she grew reckless, wild, daring, devilish. The good qualities of her nature seemed to have been buried beneath the vile trash that always accumulate around the low and vile. She drank to excess, became a confirmed inebriate, and moved only in one of the most slimy currents of life, and finally this Mary Carlyle, once so lovely, so angelic, so exceedingly refined and beautiful, was taken sick with the delirium tremens. What frightful visions! What appalling scenes! The very room seemed full of noisy demons, and her cries of despair, of wild anguish, and appeals for assistance were heart-rending. "Drive them away! Keep them off, Mother, do not let

Her brother was by her side. He knew her when a bright, pure, innocent girl, and even in her sin he loved her. Throwing her arms around his neck, and mingling her tears with his, she whispered, "It is growing brighter now." She then seemed more calm, but soon became very weak. Her large blue eyes were riveted upon the ceiling, and her features seemed to be illuminated with a halo of light. Taking the hand of her brother, she whispered encouraging words, saying: "Tomorrow morning, at 5 o'clock, I shall be with mother and my own darling child, who is with her. I leave you, brother, but in your journey through life, blame not the unfortunate. Rather throw over them the veil of charity, and overlook their frailties. Though I have suffered the pangs of a thousand deaths, I desire you to tell James Stuart that Mary Carlyle does not hate him. When in a pleasant, happy home he sought me, I confided in him. I unwisely loved him too well. I did not see beneath his genial smiles the dark shade of villainy, or think there was a serpent in his arms when he caressed me. He ruined me. Driven out of society-banished as it were-I have led this dissolute life. Brother, the innocence of my childhood days seems to have returned, and my mother from the angel world comes and kisses me. But bear this message to James Stuart, that 'Mary Carlyle, whom he ruined, on her death-bed forgave him.' That will be my revenge!"

them touch me! I sinned, I know."

She then fell into a gentle slumber. She who had given birth to a child outside of wed-

watching over her! A tremor on her lips at times indicated she was dreaming of scenes on the evergreen shores, where friends awaited her. The night passed slowly away, and all eyes were on the clock, as the hour-hand indicated a quarter to 5 o'clock. She was then breathing calmly, and her eyes were opened, presenting a calm, dreamy appearance. Slowly the hour-hand moves, and just before it commenced striking, Mary Carlyle whispered, "It is growing brighter," and then came the death-knell from the clock-she was

This is no idle sketch. Our soul, illuminated with a light divine, scans the universe, follows the mortals of earth at times, watch-

ing their secret acts. The Missouri Republican, of a late date, con-

tained the following:

A STRANGE INCIDENT.—Mary Carlyle, a disreputable character, died at her room on 4th street last evening. It was the usual story. When young she had been seduced, and then deserted. Friends forsock her, and she was driven to this desolate life. She was young, very pretty and accomplished. When first taken sick she raved wildly, had all the symptoms of delirium tremens. Those paroxysms passed off, leaving her mind tranquil and hopeful. In the evening her sonl seemed to catch a glimpse of the other land, for she said, "It is growing brighter." She also preficted her own death, saying, "To-morrow morning at five o'clock I shall be with my mother and my own darling child." She died as calmly as any Christian.

You who have never sinned, should throw tained the following:

You who have never sinned, should throw over her the veil of charity. You in wedlock, in giving birth to a child, are honored by society, but Mary Carlyle was disgraced. Consider!-Whence your origin? God? Through countless generations you catch a glimpse of him! Did not Mary Carlyle also originate from the same source? As you are a culmination of all preceding generations (including, of course, the First Cause-God), was not Mary Carlyle, also? If you, in your course of life, have been actuated by only God-like impulses, would you dare say that the impulses of Mary Carlyle that induced her to sin, were not God-like, also? If not, will you tell whence those impulses originated? If not from this God, then there must have been a second creative power, which would be absurd. Admitting the existence of a First Cause, or God, must not all animated existence proceed from him, including the aspirations of each one? If the aspirations to do this proceed from him, did not the aspirations to do that, also emanate from him? If not from him, then we care not if all the world denies it, there must be a second Source, from which a part of the aspirations of human nature sprang.

(TO BE CONTINUED.)

Extremes Right Themselves.

It is scarcely necessary again to allude to the fact that extremes right themselves, yet at the conclusion of our last week's article in this series, we intimated that we might have more to say upon the subject of a compensation for so great a calamity as that of the so-called "New Departure" in Spiritualism.

Many Spiritualists have felt that the "New Departure" inaugurated at the gathering at Troy, known as the meeting of the American Association of Spiritualists, was a calamity greatly to be deplored. In one sense it was such, but upon the principle that extremes right themselves, it is no more to be deplored than a terrific storm which overcasts the sky, and leaves the people shrouded in darkness. The men and women of thought and experience know well that there is a bright sky and refulgent sunshine just beyond the dark clouds that enshroud them, and that in a few hours, at most, the storm will have spent its fury, the elements will have become purified, vegetation will have received a new impetus in its unfoldment, and mankind will have received a lesson that will develop their understanding so that a higher degree of wisdom will thereby be attained.

The world, that is, the great mass of people, actually believe that Spiritualism teaches, and that professed believers in Spiritualism practice gross licentiousness. Such an opinion obtains generally, from the fact that opposers take especial pains to promulgate such representations as a potent means for arousing prejudice against those who investigate. Ridicule is far more potent with superficial investigators or thinkers than sound argument. Old Theology is noted for her unscrupulousness, as regards means that she makes use of to prevent innovations. Her cry of immorality has resounded throughout the land in all ages, against all who departed from the popular

Without going into details (which is not the object in these articles, our intention being to arouse thought rather than to inculcate in detail, which would make this series too elaborate), we will simply glance at a few facts.

Henry VIII. is portrayed in Catholic history as a debauchee of the vilest character, who resorted to the most detestable crimes to gratify his passions. Tom Cranmer, his Bishop and right-hand man in all emergencies, was his peer as a free-lover, and yet sworn to celibacy. In them the Episcopal Church had its

Our Methodist brethren were charged by all other so-called Evangelical churches forty years ago, with being the most licentious people living. They charged them with going to camp and other meetings for no other purpose than that of gratifying their passions. The evidence of the truth of the charges against both of these sects was so apparent that scarcely any one attempted to refute it. We neither affirm nor deny the facts charged against the Episcopalians and Methodists. It is not the object of this article to do so. We simply call the attention of our readers to the fact that however much the religionists of the present day attempt to besmut Spiritualists, they can not thereby clear up their own records; indeed. the more they say upon the subject the more the world will be led to turn back to the pages of their own early history, and point the index finger to remarkable passages that will tell fearlock, calmly sleeping, while angels were fully upon both divines and laymen in their

own ranks-to say nothing of the weaker sis-

But to our argument. How are Spiritualists to be compensated for so great a calamity as that of so large a number of good, honest people of both sexes, and of easy virtue, floating away from the bonds of old theological dogmas into the faith of Spirit Communion, and setting up a "New Departure" dogma in Spiritualism, which virtually defends licentiousness, and proposes to carry it into a Church and State organization?

Let us meet this question right upon the threshold-look at it right square in the face. If it be Spiritualism, let us have no fear to proclaim it to the world-to teach it to our children; aye, more, let it enter into our school-books as an axiom of truth to be taught everywhere as a virtue which is to redeem the world from ignorance. Our doctrine is, that knowledge is to reclaim the people of earth from th suffering caused by ignorance.

The surf that breaks over the rocky beach of old ocean makes a terrific noise when the wind blows a gale; but what is it compared in power, to the irresistible gulf-stream that quietly moves deep down in the sea? In the one case the water is surged into foam and spray, and makes a tumultuous noise; in the other, all is still, but irresistible in force.

Let us for a moment look at the few gathered at Troy, at the time the "New Departure" was inaugurated, with the few more scattered over the land-sympathizers in the movement. Contrast these with the mighty host of receivers of the truth of Spirit Communion-of believers in the Philosophy of Life-Spiritualists who do not fellowship the "New Departure" movement. These last are a mighty host, who see that, as a philosophy, the young child is to revolutionize the world; that a new era is being ushured in, in which knowledge is to be developed throughout the world, and is to supplant all religious intolerance, bigotry, and ignorance: that the Philosophy of Life is being promulgated from the spiritual spheres, which is to baptize anew every soul that shall be born into the world; aye, more, it is seen that love supernal will take the place of passion infernal, and that the union of two loving souls for eternity on earth is a legitimate law of life, as it is in spiritual spheres. Indeed, as we have hinted in a former article, the doctrine that we have a right to love whom we please, as long as we please, and to change that love when and as often as we please, is but an expression of a sentiment legitimate to the pos terior basilar region of the brain, uncontroled by the higher faculties of the enlightened man. It flows from that portion of man's brain which is on a par with the lower order of animal life, which sets at defiance all true love, and lives in the passional sphere. Upon that plane that kind of love is manifested as a right by the more powerful of a species; to wit, a right to love whom it will, because it has the power to enforce that right; to love as long as it wills to, because it knows no physical or moral restraint; and it has a right to change that love as often as it pleases. For illustration, go no farther than the domestic animals, and that kind of love and the principle involved will be hourly demonstrated, and the contestants for such love and such rights will be numerous.

The difference between the love manifested on that plane and that of two of the opposite sex, upon that plane of life to which all good men and women aspire is obvious. The former is passional, and legitimate only to the propagation of the species on that plane of life wherein the crowning elements of wisdom are unknown. The latter is legitimate upon that plane where two souls, adapted to each other, interblend in the highest faculties of their natures, and realize the rights of others, in the great truth that they are but links in an

" * * * * * Whatever link you strike, Tenth or ten thousandth, breaks the chain alike."

Love with them has ascended so far above the passional plane that the right to love whom, to love as long, and to change that love as often as one pleases is looked upon as applicable to the lower orders of animal life only.

The Philosophy of Life teaches the doctrine of eternal progression. The Harmonial Philosophy teaches that the law of development obtains upon every plane of life and throughout every sphere of existence, be it human, brute, or inorganic matter; and yet every sphere of existence remains intact. The human is, and ever will be, human; the brute will ever be brute; and inorganic matter will ever exist.

The human kingdom or, sphere, in infancy and early life manifests the traits common to the lower orders of animal life. The posterior region of the brain is just developed, to sustain those functions of its life which are common to the animal creation. But it is capable of eternal development in its superior faculties, which distinguish it from those below. The development of the child's higher faculties depends much upon the surrounding conditions. The child of enlightened parents, whose lot from infancy is cast among savages, will be a savage so far as its notions of right and wrong are concerned. Hence, it is obvious that right thoughts, right surroundings and conditions, should be presented to such minds for their culture and development. If the example of the lower animals is impressed upon them, then their moral ethics will correspond with the doctrines of the "New Departure" in Spiritualism. The child, with proper moral culture, will grow into the youth, the youth develop into the plane of true manhood or womanhood, with discriminating powers to seek for a companion with temperament, taste and habits fitting them for a loving life-companionship. They will recognize the great truth that they have no right to do that which infringes upon the rights of others, be those rights of a physical or spiritual nature.

But the question is, how is that great calamity the "New Departure" doctrine to result in

a compensation?

Simply in this: It incites thought; it results in awaking the receivers of the truth of Spirit Communion-inciting them to arouse themselves and meet the base charge that has been falsely laid at their doors, of being more gross and licentious in their habits than their neighbors of the various religious orders of the age. We repel the charge, and claim that the Philosophy of Life teaches the beauties of a higher life more fully and positively than any religious system that the mind of man has ever conceived of. But more of this anon.

"Dolly Varden Festival."

The Ladies of the Baptist Church will hold a Dolly Varden festival at the Baptist Hall, Allen Block, Friday evening, May 24th, 1872, Refreshments will be served—ice cream, cake, etc. The ladies are requested to wear Dolly Vardens. A handsome cake will be voted to the prettiest Dolly Varden. Come and enjoy a pleasant evening. No charge for admittance.—Mason City (Ioa.) Republican,

Why not have a Dolly Varden Religion? We think it would be well for the various Orthodox churches to have over the door of their respective sanctuaries, "Dolly Varden Religion Preached Here." This significant sign would prove attractive to the gossiping portion of the community, and would lead to rich results. It was a question to us when we first saw the phrase in the above advertisement what it meant, and a waggish fellow interpreted it to us as being applied to an exquisitely "nice shirt." We rested under that hallucination for three days, wondering why that church in Mason City should apply such a curious name to an under garment; and then, when we saw the advertisement that ladies were requested to "wear Dolly Vardens," and that a prize was offered, for what we supposed to be the stoutest and most handsome shirt, we wondered why such an eccentric movement should be inaugurated. But when we reflected that pretty, Orthodox ladies allowed themselves to be kissed for the small sum of ten cents, and that lotteries, grab bags, side shows, etc., were all brought in requisition to obtain money for the Lord, we thought that to vary the amusement, "Dolly Varden" did mean an "exquisitely nice shirt," and that all the pious ladies of Mason City vied with each other as to who could wear the "prettiest one," and it was not until the above was put in print, that we learned that a Dolly Varden was worn on the head, and not under the arms. But what is the difference? In principle, the gambling would have been the same! We expect ere long to see some of the churches offering a reward for the nicest lady's foot, the sweetest voice, the most queenly bearing, or the finest moulded arm. Anything to raise money for God is considered lawful! This Dolly Varden festival inaugurates a new era in churches. It is bringing religion down to its proper level, and making a practical concern of it,a sort of gambling institution. We know of one young man who had never had a kiss in his life, knew nothing of its nature, its heaven-exalting qualities, its magnetic thrills, until he attended an Orthodox festival, where one young Sister of the Church offered her sweet cheeks as a sacrifice to the Lord, at ten cents a kiss. This young man invested ten dollars that evening in kisses, and he liked them exceedingly well. His first kiss was imprinted on her forehead, but strange to say, true to nature, the tenth kiss he "lighted on her lips," and there he persistently remained until he had imprinted the remaining ninety! This fellow has become a monomaniac on religion, and can only be kept from backsliding by a periodic return of the kissing festival. When religion will resort to pernicious amusements, such as are embraced in the grab bags, lotteries, gift sales, kisses, Dolly Vardens, etc., it is a bad indication-a sign of decav. It is true, lotteries are suppressed, gambling is a curse, and side shows disreputable, but when instituted in the cause of religion, to some they become virtues.

The churches are now enabled to perpetrate pious frauds, religious swindling, moral gambling, and righteous lies, and avoid harm; indeed, the Chicago Tribune, of May 29th, says, "Man is a cooking animal-especially the Methodist Book Concern. The report of the Investigating Committee on the bindery shows that the book-keeper made a mistake of \$20,000 in footing up a column, but balanced it by carrying down \$16,000 from somewhere else, and putting in \$4,000 from nowhere at all. Such ingenuity would be but illy rewarded by an appointment to the accountant's office in the Navy Department."

Religion enables a man to do all of that, if done in a Christian spirit. If the book-keeper had obtained the \$4.000 from Somewhere instead of Nowhere, the result would have been received the same. Indeed, religion is a moral whitewash, used to cover up the black walls of pious scoundrels. Sometimes, however, it fails to accomplish the result desired. The following appears in the (Belfast, Me.) Progressive Age:

"Indictments have been found at the present term of court against Elder Geo. D. Garland, of Monroe, for the crime of "Sodomy," a crime which takes its name from ancient Sodom, and his trial has been assigned for next Monday. The trial will no doubt for next Monday. The trial will no doubt attract a crowd of men and boys who enjoy the rehersal of obscene and dirty practices. Such cases are not fit to try, and more harm is likely to result from the trial than there is good accomplished by the punishment of the offender. The law punishing the crime is very old, dating back to an ignorant age, and, considering how seldom such a crime is committed, it is questionable whether it would not be better to have it repealed, and leave the offender to the shame and derision of the community. The defendent, as we understand, is not an ordained clergyman, but only a preacher or exhorter." a preacher or exhorter."

THE communication from Duff MacDuff is especially interesting.

(Continued from first page.)

the latter to stand on, but it affords a good excuse when individuals do remarkably foolish things, to say they are psychologized. Well, Uncle Jabez was psychologized, whatever that may be. The fascination of Tilt, or Cicero, overpowered him. He became a lump of clay in their hands. Good man and life-long Christian that he was, he gave no resistance. He had lived a sort of vegetative life and had never been tested. Everything seemed to conspire for his ruin; even the spirits of those who for two thousand years had cast aside earth's follies, stretched out their arms of air to bind him strong and fast. Mrs. Victoria Tilt was bloom-ing with these inspirations, and urgent in her appeals. Jabez had allowed his principles to undermined and washed away at the beginning. He now only had his inclinations to guide him. They ran parallel with the course Cicero and Tilt both declared the correct one. She was fanatical, but her spotless life and matchless purity forbade a shadow of a thought to her disadvantage.
"Let us go," she said still in the voice of

Cicero; "let us go far away from those who would tyrannically interfere with us."
"Go?" asked Uncle Jabez, startled by this sudden proposition, "you do not propose to enter into this encomment at once?" enter into this engagement at once?

"Certainly, why should we not? Have we not been arbitrarily separated these many years, and now should we delay? Let us fling the gauntlet at society, and show our contempt for marriage laws by trampling them under foot."

for marriage laws by trainping them discofoot."

"It seems to me," faltered Jabez, "this is a
rash proceeding. We had better wait until I
can adjust affairs, and—"

"Not an hour's delay!" spoke the innocent;
"let us away, and not only show the world
our contempt for the old, but the beauty of
our soul-union, which, unlike legal marriage,
shall stand on its own merits."

Had the Grand Central Railroad route via

Had the Grand Central Railroad route via Bilesville entered into the conspiracy with Tilt and Cicero? At least, it acted in concert. The hack for the 12 o'clock New York Light ning Express rumbled to the door, and the coachman cried with stentorian voice. Down came the porter with Mrs. Victoria Tilt's colossal trunk, ribbed, banded, strapped, and plastered with hotel and express cards. There was not a moment to lose. That innocent lady with passionate earnestness grasped his arm, and like a pleading angel besought him to go at once—to rush from tyranny to freedom; from slavery to happiness. He shook his head with mournful indecision. She suddenly changed her tactics as the porter gave his last shout.

"I will not leave you," she cried; "we are betrothed by the powers of the air; the great Cicero gives me unearthly strength! Resist? I shall bear you away! Love knows no restraint. It laughs at law and order. If you refuse this cup of happiness, still you shall

drink it.'

All this time they were nearing the door; they moved down the hall to the entrance; they went out and took seats in the hack,— Uncle still shaking his head, and determined not to yield, but still yielding, at last to be swept away by the remorseless New York Lightning Express. Poor man! he was not responsible, for he was psychologized; fasci-

The next morning I was startled by the announcement in the Bilesville Herald of the elopement of Uncle Jabez and Mrs. Victoria Tilt. How the reporter learned the news I Tilt. How the reporter learned the news I never fathomed. I suppose it was his business to know. The demands made upon his class sharpen their wits, till they acquire a sixth or news sense. This reporter I know had the faculty in one winner there were the sentence. had the faculty in an eminent degree, for he was able to write up the doings of Europe independent and in advance of the cable. He did not rest satisfied with the announcement. He took especial pains to paint its features in most aggravating terms. The deserted wife was an angel; Mrs. Victoria Tilt a feminine demon; and Uncle Jabez a black hearted villain. The very type in which his article was set seemed to have broader faces and take a blacker ink. Aunt would not read the morning paper before noon, and to leave her a prey to some old croning gossip who would drop in to tantalize her would be inhuman. It was clearly my duty to break the news to her. I immediately drove out to the old farm-house, and found her busy with her morning occupation. She at once asked if I knew why Uncle had remained in the village. "He went away last evening, and has not yet returned. He never did so in his life before. Have you bad news? Is he

"No, Aunt," I replied, with as cheerful a voice as I could command, "he is not dead, and is well, for aught I know." "What on earth then is the matter?"

"Uncle, you know, was extremely pleased with Mrs Tilt."

"Yes, I do," replied she vehemently; what

"He went to the hotel to visit her last evening," Aunt here settled back in her chair, having no words to express her sense of injury and the consequences have been such that blame myself immeasurably for having invited him to attend that lecture.

"Go on, Neffy, go on, I can bear it."
The final sentence stuck in my throat, but

I spoke it: "Uncle and Mrs. Tilt went away on the 12 o'clock express, and have undoubtedly eloped."
"And is that all?" she asked in a tone of

relief. "All! Is it not enough?" Tes, enough, but you know, Neffy, your audit is not made of stuff easily crushed. I know my duty, and if Jabez does not know his, it is not my fault. Sorry he is gone? No, but

I am sorry he did not go forty years ago. If he has not done wrong it has has not been because it was not in him, but for want of oppor-tunity. I can live alone, for after this taste of human nature I do not want any more. "Then you do not desire to take measures to bring them back?"

She replied with withering scorn: "How can you ask such a question? You know little of a woman's heart if you think I could possibly

desire his return after such unworthiness. I was surprised at her reception of the news, as I feared it would overwhelm her. Her life had been ordered by principle; her convictions were strong; her sense of duty unflinching; she was a philosopher. With such poor consolation as one can give to those who suffer from a great sorrow, and proffers of assistance, should she need, I departed.

Nearly six months passed and we heard nothing from Jabez. Mrs. Victoria Tilt was announced to lecture here and there, and the newspapers having taken up her social views, she became notorious. Uncle, of course, was with her, obscured by the brilliancy of her light. One evening, on answering the summons of the bell, who should I find but Uncle. He had, in appearance, grown ten years older, and the frankness of expression by which he was characterized, had yielded to a restless

"Uncle Jabez!" I exclaimed, seizing his and, "returned at last! Come in out of the raw wind. I never was more delighted to see

any one than you.'

He was surprised at this cordial reception, and soon became restored to his old manner.

After supper we found ourselves alone, and I, well knowing he would thank me for my inquiry, asked him of Mrs. Tilt.

"She deserted me," he replied, with a shade of bitterness. "All that nonsense was for my money, and when that was gone she was attracted to another. Considering that she has two husbands living, this was not strange. I left alone, awoke from my infatuation, and have returned to the old home to view it once more before I retire form the world."

"You are not to enter a monastery, Uncle?" I said, laughing. "Aunt will be delighted to see you. This little affair can be adjusted, and many long and homeone are a second and homeone an many long and happy years will be yours."

"No, no, Neffy; you do not know Abby or you would not talk in that way. She will never overlook this error, or I should say, crime. I shall visit her once, and that will be the end."

Uncle Jabez did not desire to meet his old friends and acquaintances, so we postponed our contemplated visit until the next evening. We walked up the path in silence. Looking through the parted curtains as we stepped on to the porch, we saw Josha reading to his mother. It was a quiet, beautiful scene of homely happiness. Uncle Jabez bade me ring, and Josha came to meet us. His eyes at once rested on his father, whom he clasped in his arms. Aunt, recognizing his voice, arose with quiet dignity and gave him her hand, and passed the compliments of the evening with

friendly civility.

"Be seated, Jabez," she said kindly; "I am glad to see you well, and hope your time for the past six months has been profitably spent."

Jabez could not say it had been, and remained silent. The ice was thickening, and I sought to break it:

"Uncle desired to visit you and say farewell, but I have entertained hopes, Aunt Abby, of a reconciliation. I know your Christian spirit, and believe you will forgive the wanderer, and restore the old order.'

Aunt remained silent for a long time. suspense was painful, even to me, and Uncle must have felt severest tortures, for the beaded sweat gathered on his brow, and I could hear his breath. At length Aunt Abby spoke:

"I knew, Jabez, you would return some time, and I have thought this subject all over You can give no guarantee that you will not do this same thing over again. I have come to a decision. Joshua and I have man aged well for six months; we can for the time to come."

"I knew what your decision would be, Abby," replied Jabez, "and I did not come expecting it would be otherwise. I desired, however, to convey to you all the property our joint labor has accumulated, and to tell that you can gain a divorce at your demand.'

I could see that Aunt was deeply affected

but her resolution rallied.
"I do not want all the property; I only want my half. Nor do I want a divorce. I am the vowed wife of Jabez Upham, and the mother of his children, and to that vow shall remain true till death. My Jabez has ignored his duties: I shall not mine. You can do as you please; go where you please: all I ask is the homestead."

the homestead."

Seeing a tear glisten in her eye, I said, "Aunt Abby, is your resolution so strong that this difference cannot be bridged and the old order restored? Would it not be better for you both?"

"Better to a superficial view; but the abyss is too profound to be bridged; that which is dead cannot be restored. I do not look on forgiveness in this case as a virtue. Love is a plant which allows not of transplanting, even by the most skillful hand: how, then, endure being torn up by the roots, and left to chill in the bleak winds? The soil in which it strikes its roots is confidence, and that gone it is all

For an half hour business matters were discussed, and then, arising to depart, something of Aunt Abby's old guardian care returned, and she suddenly asked:

"And now, Jabez, what do you intend

To which Jabez replied in the old tone of

confidence: "I have lost all taste for the world, and am resolved to join the "Shakers." Aunt did not manifest her surprise, simply

saying:
"It is the best you can do, Jabez. I pray

for your happiness."
She bid us good-night, and closed the door. As the pendulum when drawn to one extreme, swings equally far to the other, so the human mind seeks to restore its lost equilibrium. Socialism as advocated by Mrs. Victoria Tilt finds in Shakerism not only its antithesis, but a refuge for the hearts it ruins, who naturally swing from absolute license to absolute restraint.

An Infernal Book.

An English clergyman, named Furniss, has written a book for children; and we indulge in a mild criticism of the book when we say that every copy of it that can be found should for every copy that remains unburned the Reverend author should receive a separate, well-defined and vigorous kicking. The execrable thing abounds in such passages as the following. Drawing a picture of a boy in hell, he says:

"But listen! There is a sound like a kettle boiling. Hear what it is! The blood is boiling in the scalded veins of that body. The brain is boiling and bubbling in his head. The marrow is boiling in his bones. Hear how he screams. He beats his head against the roof of the oven. He stamps his feet against the floor of the oven."

And again:

"Come into this room. But see! in the midst of it there is a girl, perhaps about eight-een years old. Her dress is made of fire. On her head a bonnet of fire. It burns into the skin; it scorches the bones of her skull and makes it smoke. The red-hot fiery heat goes into the brain and melts it. If she were on earth she would be burned to a cinder in a moment.; but she is in hell, where fire burns everything, but burns nothing away. There she will stand forever, burning and scorched."

Parents should guard their children from the horrors of such a book, as they would from a deadly poison. Better by far place in their hands the filthy works of "Paul de Cock" or 'Greenhorn.'

REMARKS:-The above extracts from the Rev. Furniss's Christian book and the comments of an editor, and many similar comments, are going the rounds of the press generally. The religious papers keep mum.

Query: Why is it so? The secular press generally sustain Orthodoxy in all its phases, and the Bible as the word of God. Does not the Bible teach that the sheep shall be separated from the goats? and does it not further teach that the Judge of all the earth shall do right, and that he will in that terrible judgment against the goats (sinners) say, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels?"

If Christianity is true.—if the Bible is true,

-why kick and cuff the Rev Furniss for warnin children by sacred teachings, to guard against becoming "goats?" Why burn his books?

Oh, fie! Mr. Editor, the day of burning books, as well as heretics, even if it is a Christian virtue, is past. Don't think, however, that we take any stock in Mr. Furniss's book, nor in any analogous teachings. But we were taught many years ago that "consistency is a iewel."

Items of Interest.

-Mrs. Wilcoxson, after a successful lecturing tour in the West, has returned to Chicago. -From Prairie Hill, Iowa, a subscription, but fails to

give his name. Let us hear from you, brothe - James Sholl, of Philadelphia, is an inspirational speaker and healing medium and solicits engagements

in the country. -Mrs. Addie L. Ballou has been engaged to speak at Springfield, Ohio, for the next three months-pretty good evidence that they appreciate her there.

-Dr. Frederick R. Marvin lectured last week at New ark on Immortality. The lecture was the last of the course before the Social Science Club.

-A. W. Williams of DePere, Wisconsin, a town of four thousand inhabitants, five miles south of Green Bay, keeps the California House, and wants a first class lecturer to make his way to that place. His doors and soul are open for a free entertainment.

-Our traveling correspondent, John Brown Smith, lectured at Odd Fellows Hall, West Chester, Penn, May 27th, 29th, and 31st; in same place on June 2d, ad, 5th. 7th and 9th; also at the Delaware County Institute of Science, at Media, Penn , May 28th, 30th, and June 1st, 4th, 6th, 9th and 10th.

-We call attention to a new work in pamphlet form, a collection of articles in prose and poetry, by Mrs. M. J. Wilcoxson, which is now in press. "The Vestal" will prove one of the most entertaining works of its size ever printed. We will be ready to supply orders in a couple of weeks, at the farthest. The "Midnight Prayer," which has been such a favorite, a former edition being exhausted, will be incorporated in "The Vestal."

Old and New. The July number of this magazine issued June 15th, will repeat the highly successful experiment of last year, and will be an educational number. It will contain a graphic account of life at the famous Reund Hill School, established and conducted by George Bencroft and Dr. Cogswell; a comprehensive view of the whole range of instruction now given at Harvard University; other papers upon topics of educational import ance, and a college directory, giving the name, locality, course of study, faculty, and number of students of 175 or more of the principal collegiate institutions of the United States, being an extremely convenient reference list. Mailed, post paid, on receipt of 85 eents, by the publishers, Messrs Roberts Bro's, Boston.

City Entertainments.

ACADEMY OF MUSIC.

The second appearance of Aimee and her troupe for the present season was more auspicious than The music had arrived, and with it the leader of the orchestra, whose presence was felt in the smoothness with which the piece went off from first to last, presenting a grateful contrast to the orchestral performance of Monday. "Les Brigands" had proved the most popular opera in the repertoire during the first visit of the company. THE GLOBE THEATER.

The Wyndhams are receiving a fair share of what patronage is being distributed among the theaters, and they get up no more than the superior character of the entertainment merits. This evening, June 5th, "Ours" and "Mephisto's Mission" will be given, and the same bill will be repeated tomorrow evening. For Friday evening and at the the matinee on Saturday "Home" and "The Dubutante" are announced. On Saturday evening the new play "Rock Ahead," which has been in preparation for some time, will be produced.

FOREPAUGH'S CIRCUS.

One really gets the worth of his money by visiting the great menagerie and equestrian aggregation now exhibiting on the West Side. The collection of wild animals is very extensive and full of interest, and this part of the exhibition has proved an attraction to a class of people who generally refrain from countenancing such institutions. Yesterday afternoon not a few clergymen, with their families, might have been seen wandering from tent to tent.

NIXON'S AMPHITHEATER.

The attendance at the Hippodrome showed no falling off last night, and the performances were as excellent and varied in their character as usual. The programme is being changed almost every day, so that those who go one day need not fear too much sameness on their next visit. The small people, and the lady who is nightly blown from the mouth of a mortar to a trapeze, constitute some of the main attractions for this week.

BLIND TOM.

This musical prodigy will give three concerts at Central Hall, commencing on Thursday evening, June 6th. He is a subject well worthy of the study and attention of every scrutinizing mind.

LITERARY NOTICES

Home and Health for June is before us, and is certainly a very valuable number. Order it from the Newsdealers, or send direct to DePuy, Lyon & Co., No. 52 Fourth Ave., New York. Single copies 15 cents; \$1.50 per annum.

The Phrenological Journal for June is an admirable number to close the Fifty-fourth volume of that most excellent family magazine. A new volume begins with the July number. A good time to subscribe; fine premiums offered. Terms, \$3 a year. S. R. Wells, New York.

Eclectic Magazine. The June number of the Eclectic contains as the continuation of the series of men eminent in American public life, a fine portrait in steel of Senator Carl Schurz. This is perhaps the best portrait of Mr. Schurz that has been published. Published by E. R. Pelton, 108 Fulton Street, New York. Terms, \$5.00 a year; two copies, \$9.00. Single number, 45 cents.

The June Galaxy opens with a timely article by Justin McCarthy on "Sir Charles Dilke and the English Republicans," in which that clever essayist draws a spirited picture of the leading Republicans of England. Ivan Turgenief's story called "Faust" is concluded. It displays the best characteristics of the great Russian novelist. General Custer continues his series, "My Life on the Plains," writing with a directness and simplicity which well becomes the dashing cavalryman. The editorial department, as usual, discusses literature, science, art, politics, and society, and the Club Room adds humor and pathos.

Philadelphia Department.

BY..... HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

"Rock Me to Sleep, Mother."

"Backward, turn backward, O Time, in your flight, "Backward, turn backward, O Time, in your in Make me a child again, just for to-night! Mother, come back from the echoless shore, Take me again to your heart as of yore, Kiss from my forehead the furrows of care, Smooth the few silver threads out of my hair, Over my slumbers your loving watch keep; Rock me to sleep, mother, rock me to sleep!

"Backward, flow backward, O tide of years! Tam so weary of toils and of tears—
Toil without recompense, tears all in vain—
Take them and give me my childhood again!
I have grown weary of dust and decay,
Weary of flinging my soul-wealth away,
Weary of sowing for others to reap;
Rock me to sleep, mother, rock me to sleep!

"Tired of the hollow, the base, the untrue, Mother, O mother, my heart calls for you! Many a summer the grass has grown green, Blossomed and faded, our faces between, Yet with strong yearning and passionate pain, Long I to-night for your presence again; Come from the silence so long and so deep; Rock me to sleep, mother, rock me to sleep!

"Over my heart in days that are flown,
No love like mother-love ever was shown,
No other worship abides and endures,
Faithful, unselfish, and patient, like yours.
None like a mother can charm away pain
From the sick soul and the world-weary brain;
Slumber's soft calm over my heavy lide creep. Slumber's soft calm o'er my heavy lids creep, Rock me to sleep, mother, rock me to sleep!

"Come, let your brown hair, just lighted with gold, Fall on your shoulders again, as of old, Let it fall over my forehead to-night, Let it fall over my forehead to-night,
Shading my faint eyes away from the light,
For with its sunny-edged shadows once more,
Haply will throng the sweet visions of yore,
Lovingly, softly, its bright billows sweep;
Rock me to sleep, mother, rock me to sleep!

"Mother, dear mother! the years have been long Since I last hushed to your lullaby song; Since then, and unto my soul it shall seem Womanhood's years have been but a dream. Clasped to your arms in a loving embrace, With your light lashes just sweeping my face, Never hereafter to wake or to weep; Rock me to sleep, mother, rock me to sleep!"

In Memoriam.

We learn through a friend just from Rochester, that the death angel has been busy among the workers there, promoting several of them.

BRO. P. I. CLUM, long known as one of the prominent Spiritualists of that city, and an earnest and indefatigable laborer, active in all good works, has gone to the home of the angels.

BROS. ANTHONY and FISHER, two other laborers in this vineyard, have been called up higher; and on the 9th of May, our venerable friend, ISAAC Post, received his pass to the realms of endless

day.

Bro. Post's name is identified with the very earliest movements of Modern Spiritualism. It was at his suggestion at the house of John Fox, in Hydesville, about the 31st of March, 1848, that an intelligent plan for receiving communications through the raps by calling the alphabet, was adopted, and the plan was also adopted, which has become general all over the world, that one rap should mean, no; two raps convey a doubtful meaning, and three or more, an affirmative. It was at the house of Bro. Post, who, with his blessed and loving wife, had long been known as pioneers in the Anti-Slavery and Temperance causes, that the mediums, the Fox girls and their mother found shelter at the time when an infuriated mob attacked them in Corinthian Hall. Amy Post stood as a faithful guard over them like a true and heroic woman, as she is.

Bro. Post and his wife were eminent and faithful members of the Society of Friends, and their connection with the various reforms has given them, like Isaac T. Hopper and Lucretia Mott, a worldwide reputation, while the excellence of their characters, which ever shone forth in their actions, as well as from their faces, endeared them to all who knew them. In our intercourse with these friends, we always felt that they were like pillars firmly planted upon Divine principles, and their Isaac was developed as a writing medium, and we have before us now a volume written through his hand, and published in 1852. It is entitled "Voices from the Spirit World, being communications from many spirits by the hand of Isaac Post, Medium." The communications are very interesting. The departure of such a person leaves a void which we may well ask who shall fill? To such a man, ripe in years and in good works, the change is blessed.

The following beautiful tribute, written by Horace M. Richards, is a fitting close for our notice:

PASSED TO HIGHER LIFE.

So ripe, and full, the gathered sheaf; Why should the harvest bring us grief? Bowed and bent, by the weight of grain

Through toil, and pain, he carried his load. Through briars and brambles walked his road So noble and true, so grand and good, 'Twas the mountain's top, on which he stood.

So simple his life to others given, In duty done, he found his heaven.
The burdens lifted, the dried up tears His crown of glory, through eternal years.

Give him glad welcome! O holy angels! For he, too, was one of God's evangels. Knowing no color, race, nor creeds, His life one prayer of loving deeds.

Crown him O angels! he brings the token, Of riven chains, of manacles broken. He, too, at last, unfettered free Earth's bondage leaves, for liberty.

Thanks unto God! O ye who still remain; Thanks that the reaper so lovingly came; Thanks for a life so grandly spent; Thanks for the reaper Divinely sent. Buffalo, N. Y., May 21, 1872.

The Pennsylvania Railroad.

This is one of the best roads in the world, having a double track of steel rails extending across this great State, whose scenery of mountain, valley, and river, are at all seasons unrivaled. It was one of the first roads to adopt the Westinghouse Brake, which has doubtless been the means of saving many lives, and is one of the most important improvements in the safety of railroad travel. The connections of this road with New York in the East and the Pacific road in the West, makes it a favorite line of travel, while its magnificent cars and gentlemanly conductors make it always pleasant to travelers.

SPIRIT PHOTOGRAPHY

THE DESCRIPTION OF Y

THAT UNLOCKS THE GOLDEN GATES OF THE FUTURE.

It demonstrates the fact of a future existence beyond the possibility of a doubt, by appealing to one of the strongest of all our senses-that of sight. The investigation to which it has been submitted during the last twelve years, BOTH SCIENTIFIC AND LEGAL, together with the endorsement of thousands of respectable people who have had pictures taken of their spirit friends that they fully and unquestionably recognize, stamps it as a truth, and gives us a

MOST POWERFUL ARGUMENT

in favor of our beautiful philosophy.

Mr. W. H. Mumler, of Boston, is the medium through whom these beautiful manifestations were first given.

His arrest, a few years since, in New York, for taking these pictures, his subsequent trial and honorable acquit-tal rendered him at once famous. Consequently his pictures have been sought for from every quarter of the civilized world. Thus he is scattering broadcast "seed that shall spring up and bear fruit," and doing an amount of good which is incalculable.

Mr. Mumler has made us SPECIAL AGENTS for the sale of his interesting pictures.

As many who have pictures taken do not care to give publicity to them, Mr. M. is somewhat limited in the number of specimens; but we ap end a description of some of these which he thinks the parties will not object to being distributed.

Capt. R. Montgomery,

Capt. R. Montgomery,
of Hodgdons Mills,
MAINE.

This is a beautiful picture, and shows his spirit daughter holding a flower to his face, This picture is fully recognized, and was the means of converting him and his family to the Spiritual faith.

Moses A. Dow, Ed. Waverly Magazine,

Boston,

The spirit form represents "Mabel Warren."

This young lady was assistant editress of his paper and being fatherless was drawn to him as to a father. Mr. D. is a gentleman of wealth and high social position, and his full endorsement of this picture, makes it complete and satisfactory. A picture of "Mabel Warren," taken while in the form, and kindly furnished by Mr. Dow, for comparison, can be had if desired.

John J. Glover, Quincy, MASS.

Herbert Wilson,

The spirit here represented is Mr. Glover's mother, and fully recognized by all that knew her. In comparing this with a picture of Mrs. G., which parties can have if desired, the likeness is seen to be very remarkable and satisfactory. Spirit form of a young lady to whom Mr. W. was engaged. She b ings with her an anchor of flowers, emblem of hope, in the crossbar of which is her correct name. This picture is fully recognized, and a beautiful test.

Mr. Winslow,

MASS.

Spirit cousin and brother. This picture is fully recogized, and is certainly a very remarkable one. Over the head of the lady appears a crown of light which Mr. W. says is a fitting emblem, as she was a very spiritual woman.

Mrs. Tinkham,

Mrs. Cottrell,

Boston,

MASS.

MASS.

Spirit child, fully recognized. This picture is a remarkable one, inasmuch as it shows the power of spirits in moving tangible objects, the child having raised a portion of the sitter's dress. Spirit child sitting in its mother's lap. This picture is also a most excellent test, not only from its being readily recognized, but from the correct name of the child, which I lainly appears in a wreath of flowers in its lap.

Mrs. H. B. Sawyer, Winona,

This is certainly a most wonderful picture. The sitter was impressed to place her arms in the attitude of ho ding a child, while behind stands the spirit husband, and places the spirit babe in its mother's arms.

Master Herrod, N. Bridgwater, This young man is a medium. Before sitting for this picture three spirits offered to show themselves, representing Europe, Africa, and America. As will be seen by the picture, the promise was fulfilled also a picture was fulfilled Also a picture was taken while entranced, and shows his double.

Mrs. Eastman, New York. Mrs. Charter,

E. Boston,

This lady is a very excellent medium. The spirit is her controlling guide, and is re-markable for its plainness and the manner of coming.

MASS.

Emma H. Britten,

FORMERLY

Emma Hardinge.

SPIRIT CHILD.

This is a very excellent pleture, the lady being a medium. The articles belonging to the child were placed on the table, while the sitter held in one hand a bouquet of flowers, requesting mentally that the spirit would rest its hand on it. As will be seen the request was granted. BEETHOVEN.

This is a very beautiful picture, and shows the spirit of the great German composer standing behind the sitter and bending over her. He seems to be placing a lyre, (emblem of music) composed of flowers in her lap.

Equally as Interesting

CHARLES H. FOSTOR, OF NEW YORK, AND SPIRIT OF ADA ISAACS MENKEN. S. A. BIGELOW, BOSTON,

SHOWING SPIRIT OF FRANKLIN, WITH THE ELECTRICAL SAMUEL CARTER, BOSTON, WITH SPIRIT WIFE AND SONS.

MRS. FRENCH, BOSTON, AND SPIRIT SON. COL. CUSHMAN, CHICAGO,

SPIRIT FRIEND, WITH QUAKER BONNET AND PACKAGE OF HAIR. ANNIE LORD CHAMBERLAIN, MUSICAL MEDIUM,

SHOWING SPIRIT HANDS, INSTUMENTS, ETC. DEAN CLARK. SPEAKER, AND SPIRIT MOTHER.

SARAH A FLOYD, ATTENDED BY HER INDIAN GUIDE, HAR-WEE-NE-HA. HATTIE ROBINSON, PHILADELPHIA,

SHOWING SPIRIT FRIEND, FULLY RECOGNIZED.

"LAST, BUT NOT LEAST," -THREE VERY WONDERFUL PICTURES

OF MRS. FANNIE CONANT.

THE CELEBRATED MEDIUM FOR THE BANNER OF LIGHT.

Hither of the above pictures sent to any part of the world on receipt of 25 cents; or five to one address for \$1. Address Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

Our Correspondence.

[John Brown Smith is open for engagements to give a course of independent lectures on the "Science of Human Life," in Pennsylvania or adjacent States, during the Life," in Pennsylvania or adjacent States, during the spring and summer, West during the fall, and South in the winter season. Engagements only made for one the winter season. Engagements only made for one week in which eight lectures will be given, viz: "The Science of Human Life"; "Republican Government—its ence of Human Life"; "Republican Government—its Moral, Legal, Physical, and Medical Aspects"; "Laits Moral, Legal, Physical, and Medical Aspects"; "Laits Moral, Legal, Physical, and Medical Aspects," in Laits Moral, and Social Nature": "God—in the Science of Life." "The First, Seventh, and Eighth Lectures embrace the subject of Spiritualism. Permanent address, 812 North Tenth Street, Philadelphia, Pa.

THE MALE GOD IDEA IN GOVERN-MENT.

[From John Brown Smith, Our Traveling Correspondent.] The achievements of science have almost always produced a psychological effect upon the minds of earth's ignorant and superstitious children, which have usually been manifest in the action of the physical senses; the simple, untutored ones exhibiting the natural action of veneration, when holding supreme sways in the mind, without the restraining action of veneration, when holding supreme sway in the mind, without the restraining and guiding influence of knowlodge and reason, by causing the person to fall prostrate and worship the object which seemed incomprehensible to its limited development.

Innumerable instances are placed upon record in history where civilized ways on the cord in history ways are similar to the cord in history where civilized ways on the cord in history ways and the cord in history ways are considered.

ord in history, where civilized man, or the results of his scientific knowledge, have called forth this servile worship from the untutored and ignorant.

and ignorant.

It is only necessary to allude to the fact that history is teeming with illustrations of the action of this faculty in the minds of those who are recognized as belonging to the intelligent and civilized portions of the race. So thoroughly have their minds been drilled in the dogmas that recognize an external, incomprehensible power as the source upon which man must ever depend for development, that they with involuntary rudeness and bigotry, ascribe all new things in the domain of thought or science as emanations from the

It is quite natural, and perfectly in harmony with such bold, bleak, dismal conceptions, to ever be on the alert to proclaim their anathemas against new truths, because each new discovery of necessity illuminates the venerated *Unknovable*, and few of them but have mental acumen sufficient to foresee that a continuous process of illumination will, in the eternity of the future, fathom the very philosophy of their Incomprehensible—hence all this noise is simply the morbid action of a perverted veneration, exhibited through the phys-

sical senses as servile worship.

It is maintained by theologians, that it is necessary to have a restraining and external power outside of the soul, existing as a grand reservoir, from which heads of families, deareservoir, from which heads of families, dea-cons, priests, doctors, councilmen, mayors, governors, presidents, kings, emperors, and that portion of our citizens who desire to have their "Lord Jesus Christ" recognized in the fundamental law as "Chief among the rulers of the nations of the earth," may "through the grace of God," "Divine Right," etc., hold in subjection to their self-appointed aristoc-racy of might the individual rights of the units of the nation.

It is a very singular and pointed coincidence, that in the conceptions of men this governing power was always said to be derived from a male God, who almost always delegated these "divine rights" to the male portion of the human family; indeed this fact is very remarkable, and evidently can not be explained so well upon any other hypothesis to some minds as the ever ready dogma of to some minds, as the ever ready dogma of the "mysterious ways of an incomprehensi-

of the nation.

ble providence."

To that class of minds who demand a reason for all things, we will present the follow-

ing analysis:
Upon the animal plane of evolution, might is almost invariably the fundamental condition which sustains existence, and determines which portion or species shall control and live upon the others.

The gradual unfoldment of benevolence,

and the sympathetic elements or functions, with a corresponding restraint upon the destructive functions, manifested in the higher animals to some extent, and developed still further in primitive man; but the embryotic condition incident to this period of man's evo-lution necessarily grasped hold of a stern, muscular, powerful, athletic Being, as the highest recognizable perception of their pre-dominant physical senses; the male portion of all organized animals seemed to embody the best representation of this controlling force,

best representation of this controlling force, and naturally reasoning from this low standpoint, they formed in their conceptions a male God of physical might.

In the whole history of the past, this rudimental idea has held absolute sway, as the corner-stone of all phases of governments, from the head of the family to the head of the nation, while the male element of the race has been its arbitrary, self-appointed constit-

The effect of such pernicious ideas have been lamentable in their consequences to the welfare of man. Either directly or indirectly the persecutions and "holy crusades, incited by a dominant priesthood, resulted in the fearful carnage recorded in history. The constant, persistent efforts of rulers to perpetuate their power and subjugate the masses have all been by and through the authority of this masculine principle of force, if we can believe the solemn professions of those who inaugurated these horrible wars. All of the intolerance of free thought and independent opinion existing among mankind to-day, are tracable directly to the ignorance which follows as the inevitable result where all change is stoutly opposed, because it might interfere with the pre-conceived opinions of those who desire to "glorify" the He principle

It is utterly impossible to ever attain the It is utterly impossible to ever attain the best method of evolution of a whole science of life, unless this debasing, servile worship of a selfish principle is trampled under the heel of scientific knowledge; then, grandeur of the conceptions and feelings, expansive love for Nature's brotherhood, a knowledge that inherent in the soul of all nature exists the capacity for self-development, a recognition of a ity for self-development, a recognition of a continuous progressive evolution of all things, which makes it possible to attain the most exalted condition of knowledge and power, it possible to attain the most infinitely beyond the pigmy ideal of male mig thrills the soul with grand and in a throne,

The question involuntary startles the mind, can we have any remnant of this barbarous, debasing principle in operation in our glorious noble aspirations.

Let us cautiously and firmly place the best government upon earth under a microscopic analysis, and see whether our foundation free from this physical aristocracy. Wi everlasting gratitude to the authors of the Declaration of Independence, we discover that they recognized as among the inherent, natural rights of all persons, "life, liberty, and the pursuit of happiness," but entirely ignored a masculine God or his physical characteristics, as something from which repubacteristics, as something from which republics do not derive their powers, because the principle is distinctly enunciated, that "gov-

ernments derive their just powers from the consent of the governed."

We also find that the condition of civiliza-

tion existing at the formation of our gov-ernment would not admit of putting these grand principles in full operation, hence many remnants of this barbarous principle still exist, as excrescences upon the body politic, which the enlightened spirit of the future will modify, and amend in accordance with truth.

It may be well to suggest a few of the prominent points where changes may be necessary in our Constitution, in order to entirely free us from the debasing influence of the teachings of those who believe in a male mythological God. While the sectarian Christians propose a radical change in the fundamental idea of the government, we simply desire that the basic idea of the government shall be developed into proportions to correspond to the progress of civilization. An amendment was made to the Constitution, to recognize an advance of public sentiment after the abolition of slavery, why not have another amendment to recognize the death of the masculine principle of might, by recognizing the constituency of "all persons," instead of simply the male persuasion.

Why not have an amendment to recognize the death of the God principle of might by abolishing capital punishment, because if "life is an inherent, natural right," where does the government obtain power to interfere with a single natural right?

Thanks to our forefathers, there is no need of an amendment to recognize the death of a religion based in ignorance and mystery, because the Declaration of Independence ignored such myths.

Letter of Inquiry.

BRO. JONES:-I clipped the following article from the Christian Standard, published at Cincinnati. Doubting its statements, I resolved to know the truth of the matter. Will you or Brother Hull please inform me regarding it, as some of our Orthodox friends are rejoicing over it? Is it true or false? We desire to

Fraternally yours, GEORGE P. COLBY.

Lyle, Minn., May 24, 1872.

"JEWELL AND HULL DEBATE. Bro. Errett:—I thought to write a short letter to you in reference to the debate that took place here last month, between Brother W. R. Jewell and a Modern Spiritualist, by the name of D. W. Hull.
 It has been some time since the debate came

off, and I have not heard one word from any of the many preaching brethren who were present, and in view of this fact, I deem it but justice to Bro. Jewell to make some statements in reference to the causes that led to it,

its result, effects, etc. The debate was brought about by the Spiritualists themselves. They had become very boastful in this place, and so bold as to bid defiance to the clergy of every order, and had even gone so far as to publish a challenge in our city papers; and not one of the preachers of this town would meet them, whether on account of pride, fear, or contempt, I am not prepared to say. Be that as it may, I will pass it without further comment.

Bro. Jewell was living at Lafayette at that

time, and was visiting us occasionally.

It was during one of his visits here, that his attention was called to this challenge, by a

Methodists lady.

He immediately called on Mr. Doherty, who is their representative man in this place and asked him if he would stand by the pub lished challenge. After some hesitancy, he intimated that they did not intend the chall lenge for Bro. Jewell, but for the clergy of this city. But finally, after being hard pressed, he agreed to furnish a man who

would debate with him.

The following questions were agreed upon:

I. The Bible (King Jame's Version) sustains modern Spiritualism in its phases and

II. Modern Spiritualism furnishes a reliable source of information to mankind as to present duty and future welfare.

Mr. Moses Hull, of Boston, was to be the

affirmant in both propositions, but when they found that they had to debate or back down, that gentleman was so busy that he could not spare the time, so Mr. D. W. Hull was put upon the stage in his place. We never knew why Meace Hull was withdrawn, and D. W. why Moses Hull was withdrawn, and D. W. Hull put in his place, unless it was because Moses had once been a Materialist, and had written a book in which he says some hard things of Spiritualism, which he knew Bro.
Jewell would use against him in the debate. One thing is very certain, when D. W. found that he had a giant to contend with, his brother Moses was not so busy but that he put

in an appearance on very short notice. I shall not attempt to give you even a synopsis of the debate, for it would be too long, and we do not deem it proper at this time, but will say, once for all, that it was a complete failure on the part of Mr. Hull, and that Bro.

Jewell gained a great victory in behalf of truth, justice, of Christianity and the Bible. Bro. Jewell did his work vigorously and did it well. He is a workman that needeth not to be ashamed.

From what we have seen and heard since the debate, we are of the opinion that it will be a long time before Spiritualism will again vaunt itself in this town.

We will say in conclusion, that if any of the friends or brethren into whose hands this may

chance to fall are pestered with Modern Spiritualists, or spirits, we would advise them to call on Bro. Jewell and he will cast them out -if not by the laying on of hands, by reason and Revelation.

John G. OVERTON. Crawfordsville, Ind., May 1, 1872.

D. W. HULL'S RELPY.

Coming into the Religio-Philosophical JOURNAL office this morning, I found Brother Journal office this morning, I found Brother Jones very busy looking over his list of letters. Opening the envelope containing the above, he handed it to me.

There were about fifty ministers present at the discussion, and if Mr. Overton did "not hear one word from any of the many preaching between who were present" it would be about here were about a present in the least word in the least word.

ing brethren who were present," it must have been because they had nothing favorable to

As to how the debate came about, who did the challenging, etc., Bro. Fisher Doherty, of Crawfordsville, Ind., can tell better than I. As far as I am concerned, I would as soon be the challenging party as the one chal-

the discussion was arranged to come off between Moses Hull and W. R. Jewell, but as Jewell complained that it was not convenient to meet Moses Hull at the time appointed, the matter was indefinitely postponed. I was engaged in place of Moses Hull because I was in the State at the time, and could accommodate Jewell's convenience better than Moses Hull, who was living at Baltimore.

In Jewell's first speech he said: "I don't know why it is that D. W. Hull is here in place of Moses Hull. I was to debate with Moses Hull, and it seems that his

drawn, and replaced by that of his brother."

To this I replied: "Moses Hull and my friend here were to name for some mysterious cause is with-have held a discussion last fall, but his family became conveniently sick, and it was postponed. If Jewell wants a discussion with my brother, Moses Hull, he can have it."

These two items tell the story so far as Moses Hulls ("Book deep").

Moses Hull's "back down" is concerned, but the matter came up again during the discus-sion in an unlooked for way, and I will relate it that the reader may see who did the back-

All through the discussion, Jewell had found considerable fault with me for quoting the Bible. He claimed that I did not believe it, and had no right to use it. To this I

replied:

"My friend finds fault with me for using the Bible. Our proposition is, "Resolved, That the Bible sustains Spiritualism in its phases and teachings." When he sent me this proposition with the other one, he said, 'I will debate these two propositions and no others."

I was determined he should not crawl out of a discussion through that hole, so I accepted them. "The second night his moderator was careful to warn me that he should see that I stuck to my proposition and proved it by the Bible, instead of going to John Wesley for evidence. Now that the Bible is stronger evidence then be had begreined for he finds dence than he had bargained for, he finds fault with me for using it. What am I to do? The Indiagnal is finds were wenting a dis-

with you next week."

The Indianapolis friends were wanting a discussion at that place, and I dropped a note to Madison Doherty to challenge Jewell to meet me at that place, which he did as soon as the discussion closed that evening. The next day Brother F. Doherty received a note from Mr. Jewell, saying that he would meet me in Indianapolis, provided: 1st, that he (Doherty) would indorse me; 2d, that he would be at the expense of hiring the hall; and, 3d, that he would take no admittance fee at the door, thus putting him to all the expense, and allowing him no opportunity of receiving anything ing him no opportunity of receiving anything for his outlays. As I considered this a square "back down

I lost no time in informing the audience that Jewell had "shown the white feather," and there would be no debate next week. To this

Jewell replied:

"We will debate with D. W. Hull in this city next week, furnish our church and light it, if the friends will indorse D. W. Hull as their champion. Will you do it?

Brother Doherty nodded.

Jewell.—Will you indorse D. W. Hull?

Doherty.—I will.

Jewell.—Will you indorse D. W. Hull in a discussion with me next week?

discussion with me next week?

DOHERTY.—I will.

Jewell.—Then I will not discuss with him. That's all there is of it. I don't want to dirty

my hands with him.
Seeing that my fate was fixed, I then challenged the whole fraternity to put all the brains they had in the head of one man, as they had done in this discussion, "and meet

they had done in this discussion, "and meet Moses Hull next week."

To this, Jewell as faithfully agreed as he had before to meet me.

"Very well," I replied, "Moses Hull will be here to-night on his route to Louisville, and we will have him remain over."

But when Moses did come, Jewell made an excuse that he would not debate unless his brether demanded it.

brethren demanded it.
Suffice it to say that if Jewell's friends can hire, coax, or drive him to discuss with Moses

Hull, he can have a debate on fair notice.

As to me, my case is hopeless. Jewell says he will never again meet me in a discussion. If he should ever repent of that assertion, or any of his brethren see fit to kill Spiritualism as they did at Crawfordsville, my address is Hobart, Indiana, and I am ready to be sacrificed.

D. W. Hull.

Baltimore, Maryland.

DEAR JOURNAL:—Perhaps a few items from us will not come amiss, that you readers may know how Spiritualism is progressing here in Baltimore.

All winter and spring we had with us here Master J. Jefferson Reilly, of Philadelphia, Pa., one of the best test and physical mediums in the country. As a test medium he has been developed some little over three years, and has, while with us, given some of the most remarkable and clear tests that could possibly be given, and through which he has convinced some of the most skeptical persons in Baltimore. Names of our dear departed friends appear very often on his arms, face and neck equal to Charles Foster. As a physical medium he has only been developed a little over two months, and, as short as his development has been, I can safely assert that he excels now the Davenport Brothers, Laura Ellis, Charles Reed, Devitt Hoff, and all other physical mediums that ever came before the public.

At the request of our spirit friends, we are now getting a cabinet made, with which, as soon as completed, they have promised to show themselves to us as plain as they ever have done at Moravia, or with Dr. Slade. I have not the least doubt but what they will do so, for they have fulfilled every promise they have made us here before, and have even done more than

they have promised.

Master Reilly has also been developed to an swer sealed letters. He has answered not less than fifty within the last two weeks, and not one out of the fifty has failed to give per-fect satisfaction, and all were answered cor-

I will also state to Master Reilly's many riends, that they may soon expect him on the rostrum as a trance speaker, for he is developing very fast to that end. He delivered a lecture last night (May 26th) for the East Baltimore Spiritual Association, on the subject of the special transfer of the special transfer of the subject of the special transfer of the subject of the special transfer of the subject of the special transfer of the special transfer of the special transfer of the subject of the special transfer of the spe "Immortality," and it was pronounced by all that heard him, as one of the best lectures that

ever came from man's lips.

As soon as Master Reily is fully developed in what his spirit friends intend to do, he will come out before the public, which will be about September or October next. He is now only nineteen years of age, and is at present engaged with the East Baltimore Spiritual Association, which has only been organized a lit-tle over two months, and is now in a healthy and flourishing condition.

Yours in Truth, GEO. F. ULLRICH, Secretary for E. B. S. Association, 85 S. Washington street, Baltimore, Md.

We hope our good brother will continue to furnish us incidents connected with Spiritualism in Baltimore. - [ED. JOURNAL.

A New England engineer lately dreamed that one of the forward trucks of his engine was cracked. When he awoke he had a premo-nition lest his dream might prove true, and thought he would go down to see that everything was right. On examining the engine-house he found the truck precisely in the same condition as he had seen it in his dream, and another engine had to be gine had to be substituted in its stead.

The End.

In my article entitled "The Steinway Hall Convention," the compositor substituted Convention," the compositor substituted "sainted Hegiræ" for "painted Hetæræ" in the closing paragraph, and changed the punctuation in such a manner as materially to affect the meaning of the sentences. I would be greatly obliged if you would republish the following

corrected copy of the paragraph in question:
"We are not croakers, prophesying the sufferings in store for the future. We see no cause for alarm in this movement, which indicates on its surface its hopeless weakness, but in the coming to the surface of that class which hitherto concealed themselves in darkness; the success of that class by audacity and brazen insolence; the setting aside of virtue, honor, duty and integrity by their followers, in order to prove their devotion and consistency; in the eagerness and satisfaction with which doctrines spawned from the heated corruption of the passions are received and made the rule in the conduct of life, are indications of national decay. Greece arose to eminence under the austere wisdom of the sages, but when the painted Hetæræ usurped by lascivious arts the painted reterre usurped by laselylous arts the minds of her rulers, she went with swift feet to decay. History often repeats itself. Have we returned to the reign of the Hetæræ?"

Since the above was written the "Equal Rights Convention" has held its sessions and the graphery appropriate the property of the property

fulfilled the prophecy expressed. At least not yet is the government to pass into the hands of the Hetæræ. The self-appointed delegates were the odds and ends of impracticable measures and exploded theories. The nomination of "Spotted Tail" for the Vice-Presidency was earnestly made by a friend of poor Lo. The "Convention" made a blunder in not accepting this nomination rather than that of Douglas, for the most blind would at once discern the fitness of two such nominees as Woodhull and Spotted Tail, neither of whom are eligible to any office. The "noble Red Man," far away in his forest fastnesses, unable to read the newspapers, even if unfortunately they fell in his war-path, would have remained in blissful ignorance of this last fell insult to his prostrate

There have been threatenings of coming tornado and "overslough" of our government, and Don Quixote has attempted, although but half mounted, to spur Spiritualism against that windmill. The effort indicated more pluck

than wisdom.

The "Convention," the last resort, for which the world awaited, ready browned to be turned over, nominated a candidate who, if elected, is ineligible to office, and thus demonstrated its high executive ability. It was not probable Douglas would accept, but, as was suggested by a lady delegate, "the negroes and women were so much alike, a negro should be on their ticket," he was retained. To the credit of the wisdom of the "Convention," a proviso was provised that if he did not accept they would suggested, that if he did not accept they would vote for "some other negro!" So the rocket duly prepared went up with unconscious Doug-las for a tail.

And thus is proved the principle of Homo-opathy: "Similia similabus curantur,"—like cures like. The best antidote for fanaticism is an overdose of the same.

HUDSON TUTTLE. Berlin Heights, Ohio.

Death Gives a Vantage-Ground to the Soul.

Death is a sleep and an awaking; and we must believe that the soul emerges from the darkness of this sleep such as it was when it entered into it. The spirit will stand forth beautiful or deformed, pure or defiled, strong or weak, complete or imperfect, healthful or diseased, according to its nature while it was living, half concealed, in this tabernacle of flesh. But so concealed, in this tabernacle of flesh. But so far as the consciousness of the spirit and its appearance are concerned, there is between the two lives one immense difference. I have said that sin is not of the body, but of the soul. It is true, at the same time, that much that we call sin is of the body. Every wrong act committed leaves it's mark upon the brain. Habit, working through the body, chains the spirit to its past self, even when it would forsake its past The faults or the sins or the mistakes of parents leave their marks upon their children, give them weights to carry through life. The very weakness and disorder of the physical system, of brain and nerves, make themselves felt in the life. No person who strives after the highest life is able to fulfill even her own highest thought of life. How many persons do we see struggling with some false tendency, which is always tripping them up when they would least have it so! How many drunkards struggle against their terrible thirst, with a purpose and an aspiration that would win them sainthood, were it not for this terrible enemy! How many men and women struggle against some infirmity of temper that besets them, because their nerves are all jangled and out of tune! How many such struggles are carried on in life we cannot know. They are fought in the very cannot know. They are fought in the very secret places of the soul. The brave struggler after peace and love and purity, and a lofty faith, feels himself often vanquished in the There is a law in his members, working against the law in his spirit so that what h would he does not, and what he would not that he does. Death, we may believe, puts an end to this struggle; it unbinds the soul

The spirit that has thus struggled stands forth free, strong, erect, pure, glad. It mounts with a sudden flight up to the heights toward which it has been struggling so long. It fulfills its own ideal. Loftier heights will be yet before it: grander ideals will lure it on; but what it longed to be, what it strove to be, it has become. What a revelation of life it would be to us, if we could see the spirits that thus emerge, clean out of the mire of life, pure out of its pollution, peaceful out of its strife, exalted, out of its degradation, victorious out of its defeats!—[C. C. Everett.

TRUE HOSPITALITY.—I pray you, oh, excellent wife, cumber not yourself and me to get a curiously rich dinner for this man and woman that have alighted at our gate; or a bed chamber made ready at too great a cost. These things, if they are curious in them, they can get for a few shillings at any village; but rather let this stranger see, if he will, in your looks, accents and behavior, your heart and earnest-ness, your thought and will, what he can not buy at any price in any city, what he may well travel twenty miles, and dine sparely and sleep hardly, to behold. Let not the emphasis of hospitality be in bed and in board; but let truth, and love, and honor, and courtesy, flow in all thy deeds.—*Emerson*.

An English law compels a married woman, if she has money or the means of making it, and her lord has none, to support him, be he ever so worthless, that the expense of his keeping may not come upon the parish.

I NEVER knew any man in my life who could not bear another's misfortunes perfectly like a Christian.—Pope.

THE New Lebanon (N. Y.) Shaker community is losing heavily in membership, twenty of the brethren having gone back to the "world's people" within two or three months.

Voices from the Leople.

MENDOTA, ILL.—Geo. W. Corkins writes.— The JOURNAL continues to make its welcome visits to us. It is highly appreciated.

BENTON HARBOR, MICH.-L. O. Root writes.

I wish a good test medium would come to this place, also a good, able lecturer. IMLAY CITY, MICH.—Althea S. Black writes. We thank you very much for sending the JOURNAL without pay so long. We have taken it since it was first started.

HILLSBORO, OHIO.—C. B. Moore writes.—May you prosper. Your paper is just the thing for one class of minds. Shall do all I can for its extension.

ATLANTA, ILL.—Mrs. E. McKee writes.—I feel it my duty to aid the JOURNAL all in my power, so long as it remains truthful and independent as at present. NEWTON, N. J.-G. B. Garrison writes.—I always lend the Journal as soon as I carefully read it. I could not do without it now. I will do

all I can for its circulation in this place. CHICKASAW, IOWA.—David Edwards writes. I would say, "God bless you," but Bro. Francis thus far has failed to find him, though his controlling spirit indicates wonderful intelligence.

MASSILLON, OHIO.—A. Knoblock writes.— The Journal is just what we want to load with good, sound, human progressive knowledge, the empty Christian shells which are floating on the lake of ignorance, and are tossed about by the ecclesiastical storms of hell-fire and brimstone.

AUBURN, N. Y.—Wm. J. Ferguson writes.—I have been taking your paper for the last three years and have been greatly benefitted thereby. We have a good many Spiritualists in our city, but they keep very shady. There are several private circles held here, but people are very much afraid of old Mother Grundy. of old Mother Grundy

THOMPSON, MINN.-A. W. P. writes.—Inclosed find \$1.50. Please send the JOURNAL to Nathan Davis for one year. It is a present from his boys, who are up here among the pines. They thought they could not make him a more appropriate

If more presents of this kind were made, the world would be all the better for it. [ED. JOURNAL.

SYLVESTER, WIS .- C. L. Morgan writes .- The JOURNAL has become a necessity to me. It is the bread of life to my fainting spirit. It impresses me more favorably each number. For your consistent course in regard to the Woodhull movement, I think you will gain much among right-minded Spiritualists.

ASHEWA, IOWA.—J. A. Stevens writes.—Your Journal has been sent to me by some unknown friend for six months for seventy-five cents, and has rendered such glorious satisfaction that I can afford to renew and send another subscriber, and truly hope if all would persevere in the cause of truth that finally "the whole lump will be leavened."

WACO, TEXAS.—G. J. Buck writes.—We are in receipt of your vigorous JOURNAL, and appreciate your ready courtesy. Accept our sincere acknowledgements. The JOURNAL will be, and has been, fully displayed and carefully filed in our Reading Rooms. Our Library Association is quite a pet institution in the community. You most probably remember my presence with you in Chicago in 1870.

It is with great pleasure that we send the Religio-Philosophical Journal to all similar institutions free of charge, when we are assured that it shall be placed in a conspicuous place to be read by the public.—[ED. JOURNAL.

JACKSON, TENN.—J. H. Harper writes.—If J. M. Peebles, E. V. Wilson or some other good lecturer and test medium would give our people an opportunity to hear and see the manifestations of immortalized existence, it would prove to them, or many of them, a savor of life unto life, and take away from them the ungodly fear of hell-fire and brimstone, and that still greater stumbling-block, called Orthodoxy.

STILES, IOWA .-- F. M. Milliken writes .-- Your STILLES, IOWA.—F. M. Milliken writes,—Your kind letter of advice was gratefully received. Every number of the Religio-Philosophical Journal brings fresh memorials of your great work for humanity. I am astonished that any person should take exceptions to your course in the Slade affair. I assure you that you made some friends here. My copy of the Journal is read by several persons. I circulate it freely, and I shall ever try to extend its circulation by inducing people to subscribe for it. people to subscribe for it.

GREECE, N. Y .- S. Hayford writes .- Some time GREECE, N. Y.—S. Hayford writes.—Some time since, I sent you three dollars for the seventh and eighth trial papers of your excellent JOURNAL. They are such a blessed feast to my soul, that I can not enjoy them to my satisfaction alone, so when I can not induce people to subscribe I send them where I think they will be appreciated. I have a beautiful portrait of my mother who "died" sixty-one years ago, painted by J. B. Fayette, of Oswego; also a beautiful wreath and landscape.

landscape. landscape.

WASHINGTON, KAN.—B. W. Williams writes. In this portion of the moral vineyard in the fair West, are a few Spiritualists and many liberal-minded people, who are hungering and thirsting after a better knowledge of the realities of a future life. They are starved out on the teachings of old Orthodoxy; they don't believe it. There is a splendid opening here for a good, Spirituallecturer. The harvest truly is ripe. We are in want of a good test medium. I have a hall, sixty by twenty feet, over my store. I am sure we can make it pay any one that may chance to come this way. Let me say to the friends East, that wish to come West, here is a fine place to come. We want more mechanics, etc. mechanics, etc.

MT. VERNON, MO.—E. M. Hendrick, M.D., writes.—I wish I could do more to extend the circulation of the Journal, for I believe it to be the best spiritual paper published. Many persons here are willing to read the Journal and some anxious to investigate, since Mrs. Wilcoxson anxious to investigate, since Mrs. Wilcoxson lectured here last winter, who before paid but little or no attention to the subject. One man little or no attention to the subject. One man who would not permit the paper to be read in his house, has been induced to read it, and now pronounces it the best paper in the world. I am doing what I can in the way of healing the sick. I have for some time treated diseases psycomagnetically and by spirit-influence, and have made some wonderful cures. My greatest success has been in chronic ohpthalmia (sore eyes), which I never have failed to cure when treating under spirit-influence.

CLEVELAND, OHIO.—D. A. Eddy writes.—You did nobly in showing up Mrs. Woodhull, and I ought to have thanked you before, as Judge Edmonds did, but don't get much time now-a days to write. I think Woodhull stock is failing. Her admirers are getting sick, and I hope they will get worse till they vomit up all they have swallowed that has emanated from that fanatic and scourge to the spiritual fraternity. Already my predictions you printed months ago, have come to pass, and the end is not yet. When it does come, I hope it may result in good. At present disorder, discord, dirision, inharmony and disgrace have been the only fruits resulting from this woman's teachings. When the cloud passes, we hope for sunshine. I When the cloud passes, we hope for sunshine. I am glad that your record is all right. Wish I could say as much for the other spiritual papers.

HARRISBURG, PA.-Wm. T. Bishop writes .-The last JOURNAL has a notice of Thomas White dying at Mr. Potts. Had he been a relative, his poor, worn-out body could not have been cared for poor, worn-out body could not have been cared for more kindly; and on the Sabbath, a number of the friends followed the body to its last home. Tears were shed as the stranger dead was laid away. The expression on the old man's face, as I saw it, was one of perfect rest, as though he had journeyed to the end. He died in poverty, yet I could not but exclaim: "Let my last days be like his!"

The friends here are having interesting aircles but exclaim: "Let my last days be like his!" The friends here are having interesting circles and well attended. Wm. C. Potts will be in your city before long, having already started from home, but will stop on the way. Patrick Ocer threatens to take Andrew B. Potts (twin brother of William) on another trip.

REMEMBER that this paper is sent one year to new subscribers at half price-\$1.50.

RIGHT SIDE

JUNE 15, 1872. CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House. All orders, with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention. Astrological Origin of Jehovah-God. D. W. Hull. Analogy between the facts of the Bible and modern Spiritualism, by T. G. Forster.... Age of Reason and Examination of the Prophe-15 Age of Reason and Examination of the Prophecies. Artificial Somnambulism, by Dr. Fahnestock. 1.50 Alice Vale, by Lois Waisbrooker. 1.25 American Crisis, by Warren Chase. 25 Amswers to Questions, Practical and Spiritual, by A. J. Davis. 1.50 Apocryphal New Testament. 1.25 A Peep into Sacred Tradition, by Orrin Abbot. 50 Age of Reason, by Thomas Paine. Cloth. 50 Paper, 1.50 Arcana of Nature, by Hudson Tuttle. Vol. I. History and Laws of Creation. 1.25 Arcana of Nature, by Hudson Tuttle. Vol. II. Philosophy of Spiritual Existence, and of the Spirit World. 1.25 Arabula; or, the Divine Guest, by A. J. Davis. 1.50 After Death; or, Disembodied Man, by Randolph Cloth. 2.00 Astro-Theological Lectures, by Rev. Robert Taylor A Kiss for a Blow, a book for children, by H. C. Wright. Small edition. Large edition. Antiquity and Duration of the World, by G. H. Toulmin, M. D. An Eye-Opener, by Zepa, paper 50 04 Cloth A Roman Lawyer in Jerusalem in the first century, by W. W. Story. Arcana of Spritualism, by Hudson Tuttle. Allegories of Life, by Mrs. J. S. Adams. Bible in the Balance, by J. G. Fish. Blasphemy, by T. R. Hazard Bible in India. Better Views of Living, by A. B. Child. Branches of Palm, by Mrs. J. S. Adams. Be Thyself, by Wm. Denton. Brotherhood of Man and what Follows from it. Maria King. 2.00 24 Brotherhood of Man and what Follows from it. Maria King, Both Sides; or, God and the Devil's Prophets, a discussion between Moses Hull and Rev. J. F. McLain, Book on the Microscope... Criticism on the Apostle Paul, in Defense of Woman's Rights, etc.. by M. B. Craven. Conjugal Sins against the Laws of Life and Health, by A. K. Gardner, A. M., M. D..... Paper. Paper... Constitution of Man, by George Combe...... Common Sense Thoughts on the Bible, by Wm. M. B. Craven. Christianity, its Origin and Tendency considered in the Light of Astro-Theology, by D. W. Hull. Claims of Spiritualism; embracing the Experience of an Investigator: by a Medical Man. Descent of Man, by Darwin, Two Vols. (\$2.00 per Vol.). Davennort Brothers

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The eminent and successful physician for chronic diseases, Dumont C. Dake, M.D., can be consulted at the Myers House, Janesville, Saturday and Sunday, June 8th and 9th; Goodwin House, Beloit, 10th and 11th; Park House. Madison, Wednesday and Thursday, 12th and 13th; and monthly visits during the year.

Mrs. A. H. Robinson,

The healing medium, desires us to say for the benefit of those interested, that some one wrote her on the 23d of May for diagnosis and prescription, inclosing two dollars, but failed to give name and post-office address. The envelope shows it to have been mailed in Iowa, but the post-office address was too indistinct to be deciphered.

James M. Choate, the Medium.

The above named most excellent test medium is now stopping in Chicago for a short time. He will give sittings to those who desire most positive evidence of spirit communion, days and evenings during his stay in the city. He can be found at the reception-rooms of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 150 Fourth Avenue.

He will make engagements to hold evening seances at private houses.

Kindness Will be Rewarded.

Two ladies have already responded to our call to help in bringing that most remarkable medium, Bro. H. A. Streight, before the public. He will richly compensate any one who will come to his aid in the most beautiful works of art. His paintings are magnificent! They do justice to the "old masters" who control him for the work. Address Bro. Streight at Palmyra, Mo., or the editor of this paper, at Chicago, Ill. Bro. Streight will locate in Chicago, where he will be accessible to all who may desire to see him, so soon as he receives sufficient orders to enable him to move his family to this city. Who else will take hold of this matter in earnest?

Specimens of his paintings are on exhibition at the Reception Rooms of the RELIGIO-PHILOSOPHICAL Publishing House, 150 Fourth Ave., Chicago. The public are respectfully invited to call and see them.

Lecture at Allen's Hall.

Yesterday, at 3 o'clock P.M., Mrs. Addie L. Ballou addressed a small but appreciative audience at Allen's hall. By way of prelude she read the "Song of the Street" in a very affecting manner, then for her subject she chose the wonder of Mary when she visited the Savior's tomb, after the Crucifixion, "who shall roll away the stone of the sepulcher," which subject she treated in an able but unique which subject she treated in an able but unique manner, grey-haired matrons and strong men were visibly affected, and eyes long unused to weeping were moistened by tears at the picture she drew of the suffering she had witnessed in the jails, poor houses and penitentiaries of our country. At the close of the lecture she read the "Woman of the Town," and being a fine elocutionist, her rendition of it was grand. She held her audience spell-bound for nearly three hours, and all seemed to regret the too speedy conclusion of her lecture.—Springfield (O.) Advertiser. (O.) Advertiser.

Letter of Inquiry.

BROTHER E. V. WILSON:—I have no personal acquaintance with you (I wish I had), but I know of you—and on the whole, I rather like your style of explaining abstruse questions of the church. I have been looking over the thirty-nine articles of the Christians' Creed, and I have got stuck at the very threshold of my investigation, and I want you to rise and explain, for the benefit of your California admirer. The first article reads thusly:

"There is but one living true God, everlast-

admirer. The first article reads thusly:

"There is but one living true God, everlasting, without body, parts or passion; of infinite power, wisdom and goodness, the maker and preserver of all things, both visible and invisible. And in Unity of this Godhead, there be three persons of one substance, power, and eternity, the Father, the Son, and the Holy Ghost."

Now, this article looks to me slightly mixed, and what I want to know is—If "God" is "without body," how can he sit on a throne? Having no body, of course it follows that he is minus head are greatly and perhaps minus head, ears, eyes, mouth, and perhaps brains? In such a fix, how is he going to distinguish between saints and sinners, at the day of judgment? Having "no passion," how can he love the righteous and hate the wicked Being headless and hodiless how does he can he love the righteous and hate the wicked? Being headless and bodiless, how does he work it to exhibit "power" and "wisdom"? In short, I want to know how a body without a body, can be "three persons." How did he talk to Moses face to face, and how can three persons be one body, having neither head, arms, legs, or body? How can he, or it, have shown his backsides to Moses in the rocks, when he had no backsides to show? That is all I want to know just now. Hold on a moment, I will suggest, that if you think Moses really saw—from his elevated position in the rock—what he says he did, why, I can understand how he can sst on the throne—and you need not further explain on that point—that's all I wish to suggest just now.

Very Truly,

Oakland Cal May to too R. B. Hall.

Oakland, Cal., May 10, 1872. R. B. HALL.

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AND TEST MEDIUM, and Mrs. Moody, MAG-NETIC AND ELECTRIC PHYSICIAN, have established an office at 165 West Madison St., for the cure of disease and for business consultations. They will give to those who visit them or write, giving age and leading symptoms, examination and prescription.

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They have heretofore been enabled to get a few spirit likenesses, and hope, by and by, to make it a specialty. At present they are unable to get any that will warrant them in giving assurance of success in that line. If they, by accident, should succeed, that will be to the advantage of the patron, without any extra charge for the spirit likeness.

They furnish copies of an excellent spirit likeness of a lady, taken by them in the night time-the camera being focused on the blaze of a lamp only. They have another, taken in total darkness-a perfect likeness of a lady. Perfect copies of either likeness will be furnished and sent by mail on receipt of thirty cents.

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EDITOR JOURNAL:—For the benefit of my friends and the world, I desire to make this brief statement. I have been almost entirely bald for about six years. Had tried al nost everything that I could hear recom-mended, and firmly believed that nothing could restore my bair.

Had tried at nost everything that I could near recommended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth avenue, Chicago, as a last resort—or, rather, to please my wife.

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired

Springfield, Mo.

Mr. Smi h inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young

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VOLUME XII.

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.

CHICAGO, JUNE 22, 1872.

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NUMBER 14.

Original Poetry.

COMMUNION OF SPIRITS.

BY C. H. DOTY.

O you sad and weary mortals, With the tear-stains on your cheek, Do you think the blessed angels Cannot come your forms to greet? Yes, they do; upon your forehead Gentle hands we often lay, The great burden of your sorrow Rolling lovingly away.

Little lips that once have kissed you, And have passed the river o'er, Come again with joy to greet you, Sweetly as in days of yore; But the pressure is so gentle-And your vision is so dim That you scarcely heed the portal Left ajar by seraphim.

O you gay and thoughtless-hearted, With life's nectar brimming o'er, Think you that the loved departed Meet your happy groups no more? Think it not, the spirit's vision Reaches to this lower sphere, And the love that knows no sleeping Seeks to guide and guard you here.

O you little scornful mortals, Wrapped around in proud conceit. Think you that your hate prevents us Coming back your souls to greet? It is true the spirits' entrance You can bar with spite and sin, But we wait with loving patience Till you rise and let us in.

Will you call us fiends and demons, We who love and aid you most? Do you truly know its meaning, Sinning 'gainst the Holy Ghost? List, O listen, to the mission, That is coming from on high, And let Heaven and Earth in union Work to bless and purify.

A STRANGE STORY.

Spirit Voices in the Air. Spirits Talking Face to Face with Mor-tals, and Eat and Drink in Their Presence.

The Lacon, Ill., Home Journal tells the fol-

The Lacon, Ill., Home Journal tells the following strange story, and says:

"It is told by a Citizen of Orthodox belief, who personally witnessed what he describes; who does his own thinking, and investigates carefully before he pins his faith to anything; who never attended a Spiritual sitting in his life, and has heretofore utterly scouted the idea that the so-called manifestations had any sulife, and has heretofore utterly scouted the idea that the so-called manifestations had any supernatural origin or connection whatever. He tells what he saw, and leaves others to draw conclusions. To his mind, all description or collusion was out of the question, and the 'manifestations' (we use the word for want of a better term) continued while the manager (if the mother of the little medium may be so called) was absent from the room, engaged in a hot polemical dispute with a visitor.

Not far from our State Capitol resides a lady whom I will call Mrs. Smith. She has an adopted daughter about ten or twelve years of age. This daughter seems to be the inno-

of age. This daughter seems to be the innocent occasion of something quite unusual, to say the least, in the world of phenomena.

A venerable old gentleman, whom we name Mr. Brown, with his estimable lady, reside in affluence in the suburbs of the Capitol. They are entirely childless in their declining years, having lost five children in the last thirty years, their last child a promising young man of their last child, a promising young man of eighteen, having fallen from a steamer and drowned while returning from St. Louis, about two years ago. This climax of misfortune, which took away their best prop, blighted their hopes and cast them into an overwhelm-

ing sorrow About the month of February last, under various circumstances of both time and place, voices were heard in conversation, carried on voices were heard in conversation, carried on as by children and young persons, in the imme-diate vicinity of the little adopted daughter of Mrs. Smith. These voices claimed to be those of various people, and especially of young people. Among them were the five children of Mr. and Mrs. Brown. So frequent and so urgent were the appeals to Mr. Brown and his wife to go over and hear the voices for themselves, that they at length yielded a very reluctant assent and went. And went again and again, until they were satisfied the talk they heard there, was really the conversation of their children that they invited Mrs. Smith and her little adopted daughter to visit them and remain sev-

adopted daughter to visit them and remain several days, thus affording Mr. and Mrs. Brown the opportunity of hearing their children talk in their old home.

Hearing of all these things recently while spending a few days at the Capitol, we sought an interview with all parties at the house of Mr. Brown. He lives in a fine large brief. an interview with all parties at the house of Mr. Brown. He lives in a fine large brick mansion of modern finish, standing in the centre of an expansive lawn, with all the usual surroundings of abundant wealth. Mr. Brown is one of the oldest citizens of Central Illinois and an old-school Presbyterian in religion We were politely and generously welcomed to investigate, to see and hear all that was to be seen or heard. We found Mrs. Smith and her

daughter there. She was a stout Yankee lady, of fifty-five, perhaps, intellectual and energetic, and the little girl, a quiet, undemonstrative

child.

We were all invited to a seat in a well-furnished room, of fourteen by sixteen feet. In the room were a book case, cabinet-organ, marble-top table, an arm rocking-chair, lounge, a guitar, a French harp, a small well, and perhaps eight or ten common cane-seat chairs. Our company consisted of Mrs. Smith, her little daughter, Mr. and Mrs. Brown, and four other ladies and two gentlemen, a majority, like ourselves, curious and interested to see and hear anything strange and unusual. The room like ourselves, curious and interested to see and hear anything strange and unusual. The room had two windows having outside blinds, and hung with heavy damask curtains, with one door opening from a hall. The little girl was seated in the rocker near the corner of the room, at the end of the table, which stood against the wall opposite us. The room was then darkened, and a lady by request played and sung a quiet little air for a minute, and all was dark and still. In a minute or two a clear and somewhat youthful voice was heard from the corner near the little girl saying, "Papa, that, that you got me in town to-day won't do, that, that you got me in town to day won't do, it's too heavy;" and before this voice had fully uttered the above remark, another voice from the same quarter, somewhat like the former, yet different and more feminine, and said "It

makes his fingers ache to play it, papa."

Mr. Brown at once replied, "Well, Bertie,
I'll see if I can't get a better one." "Not yet,"
quickly replied the first voice, "I'll see, may be
I shall get used to it."

Shortly, several voices from the same direction, joined in a general chat among themselves, and in reply to a shower of questions from the guests, who, by this time felt quite at

home.

Here, a request was made that the little girl be tied. "Where's the string?" asked a voice from the corner. A string was tossed there, and soon the peculiar sound as of tying came for a minute from near the little girl; then the voice promptly said, "There, she's tied," which, on letting in the light by opening the door, we all found to be true. The little girl sat with her wrists firmly tied together, and both fastened to the arm of the chair. She, meantime, being fast asleep.

The door was again shut, and the voices again broke upon our ears in general conversation as before. "Sing something, said a lady to them, when a child-like voice sung "Shall we gather at the river,"

"Shall we gather at the river," for all the world like a Sunday school girl. Another like request brought out another

"The Golden star,"

"The Golden star," all the verses with very distinct enunciation, yet with a child-like rendering in other respects. "Bertie," says one, "can't you whistle a tune for "us?" "Yes, what'll you have?" "Oh, anything." A familiar air was whistled in a somewhat sharp, shrill whistle in a high key, not quite so life-like and natural as that of a cheel box. shool-boy.
"Whistle Yankee Doodle," said another,

and Yankee Doodle was whistled. A moment of silence, and a sound as of fingers thumbing a guitar, and French harp accompanied by the bell, to which a dozen feet or more, seemed to keep time on the floor, immediately in front of the table. When they had finished, Bertie's voice was heard to say, "Well, Mrs. C., do you think the medium done all that?"

Here on request the door was opened. We all examined the little girl, and found her hands still tied and securely fastened to the arm of the chair, and fast asleep as before. Before closing the door again, a couple of hick-ory nuts were placed in the mouth of the little medium. Notwithstanding the precaution, almost before the door was fairly closed, the voices began as cheerly as ever, sometimes as many as five or six different and distinct voices he was the property of the same of the property of the prope being engaged in the general talk and chatter. An almost endless variety of questions were asked them, and answered by them, many of these questions and answers eliciting the most hearty peals of laughter, in which all the visit-

ors joined from very sympathy and mirth.

They would answer as promptly and nature They would answer as promptly and naturally as any human being could do. More music was called for, and they repeated the trio performance on the guitar, French harp and bell, to which three or four seemed to dance, and others to keep time with their feet on the floor, making it easy to distinguish six or eight pairs of feet in all.

One of the little girls, whose name the voice

One of the little girls, whose name the voice gave, was asked to sing Yankee Doodle. "Oh, no, that's too silly; I know you won't like

On being assured that it would be more than acceptable to us she readily, easily and very naturally sung:

'Yankee Doodle come to town on a ltttle pony, He stuck a feather in his hat and called it macaroni," which brought down the house with a hearty laugh, in which all the voices joined as loud

and hearty as any body present.

A long line of questions followed. One says,

"Bert, how did you manage to find your brother and sister, when you went over to that country?" "O," said he, "I went right to them."

them."

Then the little child, who could hardly talk plain, was asked, "How did you find your brother and sister, Katie?" "They came and got me," she replied, in a sweet little voice, with somewhat imperfect accent.

Another says, "Bert, what sort of a country is it where you are?" "It's a real nice country," he quickly responded. "Everything is nice. The streets are paved with gold; the gates are made of pearls; the trees, and flowers, and hills and mountains, and everything pretty near that you have here, only it is a great deal nicer and better." They said they went to school; had work to do; business to attend to—everybody had something to do.

"What have you been doing, Bert, for the last few days?" asked one present. "I have been in a jewelry store a while," was the reply, "but most of the time I have been at

school."

This son of Mr. Brown, who was drowned, had a favorite dog—one of those spotted carriage dogs—a fine fellow. When these voices were heard, he recognized Bert's and came into the room. Immediately, the voice from the table, called the dog by name, and chirruping to him, said, "Come here, Carlo," and the like. The dog moved around toward the voice, and distinct nats on his back could be heard. Indistinct pats on his back could be heard. In-deed, most of them were such as to be heard in the hall, while the voice kept up a continuous rattle of kindly and petting terms. The dog received it all with the utmost relish.

received it all with the utmost relish.

The door was again thrown open, and all things were as before. The child-medium still fast asleep, breathing in that peculiar manner of a sound sleeper, her head reclining upon her breast, the hickory nuts in her mouth, and her hands fastened together and to the chair. All examined her; all seemed satisfied she had done nothing of all we had heard.

At about five and a half clelock, after a two

nothing of all we had heard.

At about five and a half o'clock, after a two hours sitting and talk, the voice of Bert, quite to our astonishment, calls out, "Mamma, we are hungry, and want something to eat." "What will you have, my son?" said Mrs. Brown. "O, bring us some broiled fish and some strawberries and cream," responded Bert. "Yes," said another voice, "give us some strawberries and cream and some fish, mamma." Mrs. Brown and a lady friend and near neighbor, started to prepare the repast, and as they were passing out, the first voice says, "Hurry up, for we are hungry." are hungry.

Very shortly after, the ladies returned with the fish and the berries, with spoons and knives and forks. We all examined the room, the plates, saucers, knives, forks and spoons; as sured ourselves that the whole thing was real and that the little medium was a maly tied

and fast asleep as before.

The door was now closed again, and immediately there commenced the clatter of knives and forks and spoons, at the table, as if ha a dozen real, live, flesh and blood people were earnestly at work making a meal. They taked, and we all talked as before. They would clear their throats, speak as if they had their mouths filled with food, with as much naturalness as you can imagine. Their eating lasted about fifteen minutes. They then called for a wet napkin, and on receiving it remarked, that it

was cold. Now, the light was let in again. We all examined the room, found no one there but the medium, and nothing new except empty plates and saucers; a fork had fallen to the floor during their meal, and was still on the floor. This fork was Bert's; when it fell he remarked, "There goes my fork; well, I don't care—I can get along without it."

The plates and saucers being removed, the voices, the singing and laughing were resumed for a short time, when they told us they wouldn't do any more then, but would come easing at nine cycleck. So, the company disagain at nine o'clock. So the company dis

The voices kept chattering and talking until all had left the room. We could distinctly hear them across the hall in another room. One voice called for "papa" to come back—they had something to say to him; another called, "Mamma, come back." Thus they were talking, as we left for home.

It was now after six o'clock. observers of this phenomenon, whatever it was, for three hours, during which, the different persons composing our number, except two gentlemen who were seated next to us, and whom we knew perfectly well, went out and in with perfect freedom. But all this did not seem to change, or seriously interrupt the talking.

The foregoing is only a brief and an imperfect sketch of what actually happened. The entire three hours were crowded full of these sayings and doings. All in the room took an unrestrained part. Questions were asked in rapid succession; remarks were made by all present to the voices and to each other, precisely as would have been done if the voices were a part of the company. Sometimes, a new voice would appear, and would greet, by name, each person whom they knew, by say-ing, "How do you do, Mr., Miss, or Mrs. so-and-so," and Mrs. Smith would introduce the

One asked Bert: "Where the little Swiss gir was that was here this forenoon." "She's here," said Bert. "Why don't she talk?" "O, she can't talk English," Bert replied.

During their talk, they alluded with great

During their talk, they alluded with great glee to the fact of their waking up the family the night before. There came up a thunder storm while we were in the room. These voices commented upon the thunder and lightning and the rain. In short, they talked, laughed, sung and played, just as anybody would, for three hours, bid us all good-bye and disappeared.

disappeared.

You ask, what was it? I answer, voices.
Whose? Don't know. I am satisfied that they proceeded from none of the persons who were with us in the room; and, except so far as these voices and sounds were an indication, there was no evidence whatever, of the presence in the room, of any other person. You, or some of your readers, may be able to account for it.

A wicked fellow was desperately sick and lying at death's door when he was called upon lying at death's door when he was called upon by a minister, who urged him in view of his probable early departure from the shores of time, to "wrestle with the Lord." The sick man called attention to his emaciated limbs and unstrung muscles, and said: "Do I look like wrestling with the Lord? Why, he would trip me into hell the first pass." Clairvoyance.

BY H. C. PIERCE.

In a former article I have asked, how can a clairvoyant know that he or she is independent? There are a few who affirm it, but since clairvoyance is not synonymous with omniscience or infallibility, we may not take the person's bare assertion for the truth. Especially do we object to this course of settling the question, when we know so many clair-voyants who once thought themseves independent of spirit control, but now discover the true source of their power. Some persons are so averse to spirit influence and mediumship, that they would have repelled the approach of a spirit, had he come the usual way. They are tired and sick of their own mediumship, if they ever had any,—hence the spirit-ual power comes to them in a new way. Be-sides, the world was ready to investigate mesmerism, psychology, psychometry, and clair-voyance long before it could get its consent to entertain a thought favorable to spirit inter-course. The spirit-world took advantage of these earthly prejudices, and gently lead a great many souls into the comprehension of the truth. But the time is now fully come to discuss the true origin of the clairvoyant

power.

Brothers Davis, Randolph, and one or two others have indicated that they are more than "mediums"—they are clairvoyants. In my first article, I referred to a statement in "Nature's Divine Revelations," that we might be spiritually influenced, without being conscious of such centrol. Strange to say, Randolph is made to testify, also, against his so-called independent powers. On page 12 of "Dealings with the Dead," the immortal Paschal B. Randolph says:

ings with the Dead," the immortal Paschal B. Randolph says:

"For a time I attributed these exaltations of soul to myself alone, and supposed that I was not at all indebted to foreign aid for many of the thoughts to which at such moments I frequently gave utterance; but much study of the matter has at length convinced me not only that the inhabitants of the soulworlds have much to do in moulding the great worlds of the future, but that occasionally they so manage things that their thoughts are often spoken, and their behests, ends, and purposes fulfilled by us mortals, when we imagine that we alone are entitled to the sole credit of much that we say, tled to the sole credit of much that we say think, and do, when the fact is, we, doubtless are ofttimes merely the proxies of others, and act our allotted role in a drama, whose origin is entirely supernatural, and the whole direction of which is conducted by personages beyond the veil."

Admitting this, how can any of these independent clairvoyants, as they would be called, demonstrate the fact? It is utterly impossible. But will the premises be denied? We think

not. We remember, in further confirmation of the position here taken, to have seen a very interesting article from our worthy brother, and worker, Judge Edmonds, on "Unconscious Mediumship." It was in the Banner of Light, about a year or so ago, we believe. The writer clearly entertained the same views we

have quoted from Davis and Randolph. We have no particular word now for those who really believe in the independency of their mediumship; but we would respectfully suggest to those who are, and have been, spirit mediums in the other phases threof, as rapping, writing, trance, etc., that the judgment of the world is not very charitable toward them for exercising clairvoyance, and denying its spiritual character. We have the greatest sympathy for mediums as a class. Our bosom partner has enjoyed the gift from a mere child. We are bound to defend them in the right. But mediums are imperfect, as well as other folks. And some are ashamed to be called med.ums, but they are wonderful clairvoyants Let me entreat you, mediums, and friends of truth and progress, don't turn Peters and deny Christ. Let not Christ be wounded in the house of his friends. Do not cater to the silly prejudice of those who affect to despise mediums. Such are the mean rike despised and diums. Such are the men who despised and killed that Judean Medium who ashamed to say he had no power (independent clairvoyance) of himself. All his power was derived. So, also, is ours. We would not be uncharitable, but our experience teaches us to watch those very carefully who set themselves up as Clairvoyants, Astrologers and Psychometrists, and deny that they act under spirit-influence. They may, it is true, as we have seen, be ignorant of that influence or control; but we are acquainted with cases where, we are sorry to say, they are not honest, in denying mediumship or control.

It is a law of mediumship, that our own states

determine the character of the spirits attracted to our sphere; hence, any unfaithfulness, or want of virtue in the mediums, must necessarily have a damaging effect upon their commu-nications. Hence, it follows, that much of the so-called clairvoyance is from spirits upon an exceedingly low plane, who are in sympathy or magnetic rapport with incorrect mediums.

Randolph, on page 108, of the same work, above quoted, confirms this, in these words:—
"Those ill-meaning ones who live just beyond the threshold, often attain their ends by subthe threshold, often attain their ends by sub-tlety, infusing a semi-sense of volitional power into the minds of their intended victims; so that at last they come to believe themselves to be self-acting, when they are, in fact, but the merest shuttlecocks!"

Such language seems to us, to be rather severe to be applied to our independent Seers and others of like ilk; but then it is Cynthia's own words to our friend, when enjoying that high spiritual condition which he calls the blending. Now, if these views be substantially correct, where shall we look for that power called clairvoyance, independent of spirit-influence?

Spiritathesis, or the Birth and Development of Spirit.

Bro. S. S. Jones:—Some years ago, when less known to yourself and the world, I sent you the result of a very strange, lucid interview, engaged in between my physical senses and the exquisite thought-realm in the surrounding expanse, and which, occuring in one of my most transparent intervals of inner visits.

of my most transparent intervals of inner vision, had so strong an impress upon my mind, that I wrote, as well as memory would permit, but the MS. was lost in sending. Yet, thinking that the ideas may still be of interest, will give you a few, as well as brevity and a disturbed memory will permit.

I had been struggling in my mind to determine that mysterious line of gestated human life, that should give to the germ the living baptismal of immortality—the heritage of a deathless spirit. Suddenly, as quick solutions dawn upon the comprehension, where long studious application fails to satisfy, this came to me.

There is a sea of infinitude, as perpetual

came to me.

There is a sea of infinitude, as perpetual'r rife with spirit germs as the over-laden atmosphere of a conservatory is of floating aroma. Imperceptible to materiality, save through the magnetic windows of spiritual sense, yet everywhere-present floats this densely laden atmosphere of spirit-zomes (once, and once only, clearly perceptible to my clearer sight), corresponding in the spiritual, to the animated and grosser zoosperms of material life—like them waiting on the fringe of circumstance to give them materiality through gestation, yet unlike them, never lost, but making their choice in selections; the grosser and the finer grasping at an opportunity to find themselves a magnet of expansion, resembling, in the agia magnet of expansion, resembling, in the agitation of this atmospheric cloud ether, of life seen through interior vision, as rays of sunlight make visible the dust-cloud in our room, be-fore unseen, selects damp spots to fall upon. So these spirit-zomes are gathered by the condi-tions that demand them, and for such nourishment as is afforded for their sustenance. Such quality attracts its own in the spirit-germ that quality attracts its own in the spirit-germ that waits upon it. Thus, conception cradles only what it invites, and moulds the material off-spring from the first, though educated through gestation as through childhood, the proofs of which lie in experimental history—not only with the human, but in kind, with the lives of the animal kingdom and species.

A pictured Ethiopic face upon the wall has drawn its mirage on the germ, and invited a corresponding sperm at the moment of conception. The cunning management of Jacob won

tion. The cunning management of Jacob won him the best and greater portion of Laban's cattle and herds. Through the same law the twisted saplings at the well caused their reflex in the "ring-streaked and speckled" that were

regotten in consequence.

Thus the claim to individual immortality begins thus early its round of never-ending life, with the human germ, and if disturbed before matured sufficiently by gestation, to be sustained by artificial substitutes, it must mature and grow upon, and by, the slower and more painful law and product of absorption, dwelling in the spiritual ether, a germ among the spirit-zomes, until sufficiently strengthened, fed and expanded, to be received into the watchful and loving protection of angel hands. These are the primates of spirit existence.

ADDIE L. BALLOU.

Terre Haute, Ind.

"We Have Returned."

S. S. Jones—Dear Sir: After a sojourn of six months in the one-horse city of Troy, N. Y., we have returned to the twelve-horse city of Chicago. We made numerous cures of cases called incurable by other physicians; also gave some tests which proved true to the recipients. On our return to Chicago, we had recipients. On our return to Chicago, we had much difficulty in finding a place to put our

We have taken an office and rooms at No. 182 W. Adams street, cor. of S. Halsted, where we would be pleased to meet all progressive minds, and especially all who may wish to be healed by natural remedies.

On Sunday last, Dr. E. C. Bunson called to visit us. The moment he came into our presence, he felt angelic influences at work upon him. He soon became entranced in spite of himself—and our friend B. S. Caswell, now of the Summer Land, controlled him to give us a fine communication.

give us a fine communication.

We found many persons in the East, who were much pleased with the radically right knowledge your progressive Journal contained. Hoping you and your paper may continue to prosper, we remain,

Fraternally Thine,

DR. THOMAS J. LEWIS,

Mag Neglige Lewis.

MRS. NELLIE LEWIS. Chicago, May 29, 1872

J. L. Potter's Report.

BROTHER JONES:-My report for May must necessarily be very short, on account of sick-I have given but one lecture, -cold and bronchitis having prevented my speaking this month. One has joined the association. Received in dues, \$2.00. The 16th of May, Mr. Henry H. Richards and Miss Cynthia Wait, at the bride's sisters, Mrs. Stapleton, were joined in marriage by your humble servant. My in marriage by your humble servant. My collections for April was \$31 15, instead of \$13 15, as published. I shall be ready for work in June, or at least I hope to be, and will get around as fast as I can.

st as I can.
Respectfully,
J. L. POTTER.

Aurora, Minn., May 24, 1872.

SPIRITUALISM OF THE PAST AND PRESENT.

With Remarks on the Rise and Progress of Modern Spiritualism; also Some Experiences of the Writer.

(From the Medium and Daybreak, [Eng.]) It is necessary to notice another theory relating to the "double," since it has been so publicly advocated; namely, that the emanations from our hodies, when we git in a circle tions from our bodies, when we sit in a circle, organize themselves into a being something like ourselves; that this second self is the producer of the various manifestations which take place; and all circumstances known to persons composing the circle can be revealed by this newly-created entity. How can this theory stand the test of reason, seeing that the circle may consist of persons of many years' experience, while this newly-created phantom has not existed five minutes, yet its education is equal to that of the entire circle? We think this just as reasonable as to suppose that the worn-out emanations from the body of an elephant can transform themselves into another animal of the same specie

Before taking leave of Mr. Tiffin's circle, we must not forget that it was there that we heard for the first time the French word seance applied to the little gatherings of Spiritualists. This caused us some regret, as we prefer the old English expression of "holding a circle;" for it carries us back into ages almost for-gotten—even to the time of the Druids, who built their temples in a circle, and many of whose practices would be considered very horrible in our day; but we must bear in mind that according to the state of the people so

was their religion.

The following is a spirit's description of the Druidical temples, and the sacrificial rights performed therein:—"The temples consisted of three circles—the center for the priests and the mediums (no other persons being allowed to enter therein); the next was for the initiated, and the outside circle for the multitude. The priests consulted with the gods, and performed sacrifice for the sins of the people. The most virtuous, devout, and beautiful young woman found amongst them was chosen for a burnt offering. She was first taken to a large stone at a distance from the outside of the temple, and there slain in sight of the multitude; the blood, which ran down a little channel cut in the stone, being caught in the diviners' cups. The body of the victim was then carried to the altar of the temple in order to be consumed by fire, the liver being reserved for the use of the seers. Sometimes a spirit would possess the body before it was cold, and make revelations; at other times one would appear in the smoke rising from the altar as the body was being consumed. If nothing occurred, the seers looked into the blood in the divining cups; if no sign appeared therein, they then examined the liver; and if that also proved a failure, it was alleged that the gods would not make any reveletions on the gods would not make any revelations, on account of the wickedness of the people."

We will now notice a few of the most prom-inent circles we have visited. Amongst others, ment circles we have visited. Amongst others, we were invited to the Charing Cross circle (held in Villiers Street, Strand), Feb. 10, 1857. The principal promoters of this circle were Mr. John Jones, author of "The Natural and Supernatural," and Mr. Biefeld. This circle was well conducted, and persons of high positions sometimes attended it. An attempt was made to time the spirits. The first twenty minutes were allotted to conversation and the reports of experiences since the last meeting. reports of experiences since the last meeting the next twenty minutes were devoted to table-tippings, rappings, etc.; the next twenty to writing and drawing, and the remainder of the evening to trance and impressional speaking. It was found, however, that this arrangement could not be carried out. At this circle we first met Miss Bailey, whom we believe to have been the finest of all the English physical mediums in our day. Spirit-lights and spirithands appeared when this young lady was present, and various articles would be carried from one place to another.

We have seen her hold an accordion in one hand without touching the keys, when it would produce sweet music—and this in the light. the hands upon the table, for it would move freely without contact. On the occasion of this lady's visits to our house, we have seen the table and contents, weighing a hundred and thirty pounds, rise bodily from the floor and answer our questions. and answer our questions, no person being near enough to touch it, loud rapping going on the whole time, so that one person could commune by the means of the raps, whilst other could get questions answered by the movements. The treatment this young lady received was a disgrace to civilization. The Press called her a witch; her lover forsook her: she was hooted in the streets; the scoffs and yells of the mob were most alarming. We venture to say that if she had come amongst us from America instead of Greenwich, she would have been caressed and much sought

While sitting in a circle one fine afternoon with her father, we saw a face reflected by the polished surfece of the table, and on describing it Mr. Bailey said it was his mother, and asked if she had any message for his daughter, whereupon the following was spelt out by the alphabet:—"Tell her she will soon have a better suitor than the one who has forsaken her, and that she will be married and have one child, a daughter, who will inherit her mother's gifts, which have descended to her from her father and grandfather." The grandfather, when living, was a Cornish charmer. The young lady was soon after married, and had one daughter, who showed mediumistic gifts before she was six years of age.

The first dark circle we attended was held at

Villiers Street, Charing Cross, which was well conducted. All persons joined hands; every stranger present was placed between two friends, so as to prevent any possibility of trickery or suspicion, for the mediums have a character to maintain. But nothing more was obtained in the dark than in the light. The present method of holding dark circles we first saw at Mr. Jones's, Rahere Street. One or two persons were placed at a table apart from the company; all excepting those at the table were supposed to hold hands; strange things occurred, and great dissatisfaction arose among the friends that attended. At another circle several miles distant we heard prayers offered to God to put down the blasphemy practiced at the other circle. This incautious system of conducting dark circles soon became common in London, and has been pursued up to the present time, with the effect of encouraging deception, and introducing all kinds of influences, which have produced great mischief and brought eternal ruin upon private families We fear the present rage for dark circles will not abate until the ladies find a snake round their necks, and their apartments full of obnoxious vermin.

On October 13, 1856, during an eclipse of the moon, we formed first circle at Eastbourne. The experiments were confined to tippings and rappings. In December of the same year we held a circle at Teddington, which passed off in the result of the same year. off in the usual manner; but seven years after, a friend being on a visit to the family where this circle was held, and the conversation turning upon Spiritualism and former experience ences, it was proposed to try experiments, and see if manifestations could be obtained without any known medium. Soon wonderful things occurred, and four of the company proved to be mediums, thus showing that we must not in all cases expect immediate results.

LUMINOUS SPIRIT-FORMS.

It would appear that we are about to experience a somewhat remarkable and particularly satisfactory phase of spiritual manifesta-tions, viz.: that of appealing to our senses of sight, feeling, and hearing. This evidence is now being obtained through the mediumship of Messrs. Herne and Williams as professional mediums, Miss Florrie Cook as a private medium, and others. On Saturday evening last, the 4th inst., I attended a seance at Messrs. Herne and Williams's chambers, Lamb's Conduit Street, W.C., and was pleased to see a large party of persons present, amongst whom I met many friends. After the first sitting was over, during which John and Katey King had conversed with the sitters in their usual satisfactory manner, it was agreed to devote the second sitting for obtaining the spirit-faces, as reported in our columns by Mr. Henry Clifford Smith in our issue of the 26th ult. The gas having been turned off, and the folding doors closed, all hands were joined, and phosphorescent lights immediately were observed darting in a most erratic manner about the room, and John King was soon as busy as possible in various parts of the room, touching and conversing with different persons In a short time two lights approached where I was seated, with Mr. W. H. Harrison and Mr. H. Clifford Smith next to me, when we observed that the lights were attached to the fingers of two hands, and by a peculiar move-ment of the fingers a stream or flame of light was obtained sufficient to illuminate a face slightly behind and between the two hands. I carefully observed the face, it being particu larly pleasant to gaze upon. It repeatedly came within a few inches of my own face, and then floated towards Mr. Harrison and Mr. Smith, the latter gentleman evidently recognizing the features on the lights being unusually bright. The spirit at my request moved her hands in such a manner as to permit of my clearly discerning her features, and I noticed the bright though somewhat fixed appearance of the eyes, as well as the shape of her nose, mouth, and chin. More-over, we had the unmistakable gratification of hearing her speak words of loving entreaty, and at the same time I heard the two mediums in conversation. The spirit appeared able to retain the luminosity on her fingers for about thirty to thirty-five seconds, when it gradually subsided, and a fresh supply apparently had to be obtained by a process of rapid motion about the room over the heads of the mediums and sitters. The spirits finally wished us all good night, and invoked the blessing of God upon us, to which a hearty Amen was respuded. John King spoke of the efforts of his Katey in a tone which showed how fully he appreciated her success in making herself seen, as well as the success of the spirit Alice, recognized by Mr. Smith. I feel sure that such evidence of spirit existence and intercourse with us while on earth must tend to make us feel grateful to God for granting us such blessings, and having received such evidence, it should be our duty to make the most of it for the advancement of our fellow-creatures.

The Indiana State Convention.

A goodly attendance convened last week at A goodly attendance convened last week at the Indiana State Convention of Spiritualists, held at Anderson, although its representative numbers from the several localities could not be said to speak favorably of the life and inter-est in the State at large, but rather hints at the "universal deadness" which seems to have become a settled Spiritual malady pretty generally throughout the country. Stagnation or contention, the element of dissolution and division, seems to become the inevitable, soon or late, with our cause, as well as every other sudden and rapid outgrowth in nature.

The friends in Anderson are so fortunate as to possess a neat commodious hall—subject to their control—owned by Dr. Westerfield, and where the Convention was held. Everybody seemed to vie with each other in rendering hospitality to the pilgrims, and even the fellowship of our church brethren was extended, by gratuitous and cordial entertainment in their louses, and by their ever watchful attention to wants and pleasures, they placed us under lasting gratitude.

Good feeling and general harmony prevailed throughout, though the usual differences upon discussion, were ample enough to spice and keep alive the interest in the Ses-

Business in relation to the Barnes' Will came up for action. The will was read; the situation explained, and a plan suggested to raise a fund sufficient to carry the case through the courts. Over \$100 was raised in the house. Success in this case gives a half million of dollars to the homeless children, destitute of means upon which to subsist, and to acquire an edu ation, under the supervision of the Spiritual ists of Indiana; an object worthy of some contest to acquire, and one that every Spiritualist in the world should feel an interest in aiding to secure, a fuller account of which you will receive soon, no doubt.

Nothing could give greater influence and tone to the character and purposes of the State Association than the fact that as its leading features, the chair of its Presidency is so honorably and ably filled by the man who holds already in the hearts of all States and all Na tions, an honored place; respected for the superior manhood that finds him crowned in life's latest decades with the rarest virtues time accords; an unswerving fidelity to goodness and truth, and an almost unequalled justice to his fellows; that amiable patriarch of many experiences, whose "Footfalls on the boundaries of another world," have led us up to the more beautiful heights of the "Debatable Land;" yet, while we stand in wonder upon the pinnacles upon which he leaves us, he will blossom out into new glory in the volume yet to come—angels deal gently with him—may humanity appreciate our President—Robert Dale Owen.

The friends in the west will, doubtless, be delighted to know that our eloquent and earn-est co-laborer, Leo. Miller, is again in the west-ern harness, and if possible, with greater strength of argument, and magnetic power to claim an audience, than ever before. His noble and earnest appeal in behalf of the enfranchisement of woman on this occasion, will never be forgotten. He goes to Richmond, Ind., where he expects to remain most of the

Lois Waisbrooker sat among her books, like maturity among the children of her experiences -distributing them here and there according to the fancy of the purchaser. No woman of the age wields a more facile pen, or one that touches closer the human heart, than does Lois; the prestige of which doubtless lies in her having had so much more feeling than the average writers, and consequently puts feeling into her volumes. May she long continue to touch our hearts and enrich our libraries with the pen-histories we can illy afford to do with-We can never realize what we would miss without her books, until we read them.

Fresh from a season of weeks in the South, Dean Clark made his appearance, ready for

work in a more congenial clime, speaking as he writes, logical and incisive; he whittles his points down sharp, regardless of flying splint-ers. He shows a ready and willing hand at the plow, and should be kept at work, turning the

sods of bigotry and prejudice.

The Rev. Mr. Stewart left his missionary flocks in Southern Michigan, and Northern Indiana, to exchange words of greeting, and salute the Spiritual brethren, with the power of words from his walls of Zion; thus, one by one, the pulpits of old Theology are coming up to the standard of reason, and gaining us numbers in the work of dispensing a better manna.

It is really refreshing to listen to the cheery vivacity of our young and ardent "Local" of the Banner of Light—Cephas B. Lyman, a brilliant light among Convention-goers, whenever he puts in an appearance. Full of sparkle and wit, he is a special favorite everywhere, and withal the most persistent advertiser of Spiritual papers and books, without odious distinctions of "patron sheets," our paper, etc., that I have ever known. In calling attention to the Banner, he never failed to remember the Journal. Brother Cephas, with his many pleasantries, helped to dispel the tedium of more common-place and business occasions, and give spirit to the work throughout the Convention.

Mrs. Colby poured forth the volume of her voice in denunciation of error. She is well and widely known as one of Indiana's first workers, and is catalogued among the list of trance speakers. She is, as ever, ready and faithful in her public work; though possessed of many domestic cares and duties, they do not debar her from much active public service. I think, and wonder when I look upon some of these women, whose lives are so overladen with their own burdens of life, yet, bearing gracefully the public yoke, if some of our stronger MEN would not get disheartened and break down, completely demoralized, under the weight of pressing responsibilities they so netically and pressing responsibilities, they so patiently and persistently "trudge along" under to the weary end! Yet, we are still under reminders that we are of the "weaker vessels," which ought by this, to have proven itself a false notion, since to be of the softer sex, is only proof of greater elasticity—a self fortification against breakage.

Among the weaker ones, and lesser lights— "yours truly," participated in the rostrum work of the occasion, and noticable among the pleasant faces, was that of our little test medium, Maggie Morgan, well known throughout

the country round about that Jordan. Closing Sunday night, our three days' Convention adjourned with regretful adieus, each one to take up the trail of March to our differ ent points of destination; myself, to Spring field, Ohio, where, having an engagement with a young, though flourishing Society, for June, July and August, you may hear from me again, as occasion serves.

Addie L. Ballou.

Alton, Illinois

S. S. Jones-Dear Sir:-In the Journal of June 1st, on the first page, is an account of a "wonderful medium," living at Palmyra, Mo. You express a wish to hear from those who are moved to devise some plan to further the request of our spirit-friends concerning him. It has occurred to me, that the following will be an eligible way to assist H. A. Streight, now living in poor circumstances, and in the midst of inharmonious surroundings:

Money is the thing immediately wanted without that, nothing can be done, and our good spirit-friends know it. I propose that one thousand dollars be raised by subscriptions of one, two, three, four or five dollars, or any amount that any one can spare; and let it be understood, that for their contributions, the subscribers shar, at some future time, when circumstances will enable Mr. Streight to work successfully, receive a production equal to their investment

I take the liberty of at once making you Treasurer and Manager, of this good and sublime work, feeling that you will not wish to be exempt, although your hands are full already. Inclosed is a post-office order for two dol-

lars, and if I never get any return for it, no

It would be a good plan to get Mr. Streight to Chicago in the event of the above, or something like it being done.

Yours, most truly, BENJAMIN TEASDALE.

June 6th, 1872.

REMARKS: Brother Streight authorizes us to say that any one who will advance him twentyfive dollars now to help him move his family to Chicago, and get fitted up in this city, shall receive for the same a landscape painting of a scene in the Rocky Mountains, every way equal, and probably much superior to those sold by good artists for one hundred dollars.

We will guarantee that all such obligations shall be promptly fulfilled by Brother Streight, without any unnecessary delay. And he will furnish larger and more expensive paintings in the same ratio, for all orders he may receive with advance pay, within the next thirty days.

We will cheerfully answer any letters of inquiry addressed to us upon the subject. We have no hesitation in saying that Brother Streight's paintings excel any we have ever seen, and yet, because he is a Spirit Artist, he has been allowed to remain in seclusion and poverty! It is a disgrace to us all to longer allow it. Who will respond? Let us hear from you, brothers and sisters. The angel-world is in earnest. Let us be so.

Brooklyn, New York.

BROTHER S. S. JONES-Dear Sir:-I have had BROTHER S. S. JONES—Dear Sir:—I have had the pleasure of reading the JOURNAL for a number of years, and I do not know that I ever read a better number than the last one, for it, to my mind, is full of good things. Indeed, they all are, but I did not sit down to flatter you, or praise your paper, but to see if I could not assist, in a small way, perhaps, in carrying out the plans of that band of spirits led by Wesh Alliston. Wash Alliston.

If your paper is read by about 25,000 readers. 20 cents apiece would give \$5,000, and it seems to me, there is hardly one but who would be able to give that amount, and this would straighten Brother Streight, right out, so that he could go on his way rejoicing, and Spiritualism be a gainer by it. For in the demonstration of the spirits through him, many may be made wise unto salvation, and a very few would be the poorer for the 20 cents, which is about the price of two papers of tobacco, or one glass of price of two papers of tobacco, or one glass of poor spirits. I did not intend to bore you, but to try and add my mite, and help to roll on the car of progress. Enclosed you will please find two dellars, to be applied for this object, as you may determine, for I am persuaded that you will succeed. If I might be allowed to make a progression, would it not be a coordinate. make a suggestion, would it not be a good idea to give this landscape drawing to some artist, to make a chromo of it, at so much per copy, for the benefit of the medium.

Respectfully yours,
BENJAMIN F. FRENCH. Brooklyn, N. Y., June 2d, 1872.

nuscles, and said; "Do I look ilse vith the Lord: Why, he would trip

A good suggestion, but allow us to say that Brother Streight asks for present use, a few hundred dollars in ready means, for which he will return value received; such will enable him to move to Chicago, fix up a comfortable little home, and establish a studio. Any donations to that end, great or small, will be duly appreciated. But above all, orders for paintings, accompanied with more or less money, as agreeble, will be promptly responded to. Those desiring to do so, are at liberty to address us on the subject, and we will guarantee that Brother Streight is a man of strict integrity.

Homer, Michigan.

Bro. Jones:-I have delayed sending you your dues until now, on account of sickness and inability to do so just at the proper time; but I am a full-blooded Spiritualist, and intend to wrong no man intentionally, and especially such a man as yourself, who has passed through such a fiery ordeal as you have, holding out the flag of truth to the ignorant and bigoted benighted souls of humanity. I have taken the JOURNAL from its first issue, and shall continue to take it as long as I live. I am now nearly 71 years old. There is one number that has not come to me—the last one published in the month of December, 1871. I wish you would send me that number, if you can find one, as it will complete my file of the "Search after God."

A. B. BARTLET.

May 25, 1872. Thank you, Brother. I assure you the money comes very timely, and if a few thousands who are owing for the Journal will pay without further delay, they will oblige us very much. It certainly will not require so much of an effort for them severally to raise the few dollars to pay what is over-due us, as it will for us to raise as many thousands to meet liabilities, occasioned by the great Chicago fire. We emphatically say to those who owe for the Jour-NAL, that it is unjust to longer delay making payment.

The Wheaton Convention.

Friday Night, May 17th, 1872.—Meeting called to order at 8 o'clock, P. M. There being only sixty persons present—cause a very stormy afternoon and evening—Bro. E. V. Wilson interested us with intellectual food

Bro. E. V. Wilson interested us with intellectual food for an hour, and then the meeting adjourned till 10 o'clock, a. m., next day.

The evening entertainment proved a treat to all present. Opposition was sprung upon us by an ex. Methodist minister, by the name of, as we understand, Isley, in a charge preferred against Bro. Wilson, in that he had garbied the reading of the Scriptures. This charge was handsomely met by Bro. Wilson, in a manner that commanded the respect and approval of all who heard him.

At the conclusion, an invitation was extended to Mr. I., and all others, to come and take part in our councils.

cils.
Saturday, May 18th.—Meeting called to order at 10: 45,
A. M., a small but intellectual audience present.
Dr. Kayner gave an excellent review of his life and
experience from boyhood to the present time, relating
some very interesting accounts of what he had seen and

experience from boyhood to the present time, relating some very interesting accounts of what he had seen and heard.

At the conclusion of this speech, Bro. E. V. Wilson called the attention of the Convention to the legitimate object of the meeting, and the call that had brought us together, pointing out the necessity for unity and concert of action, and then moved that we adjourn till 2 o'clock, P. M., and that after the conference, we proceed to organize, and present ourselves before the people as a fact—a Spiritual organization.

This motion being seconded by Bro. Austin, of Kane county, was sustained by the audience, and an adjournment till 2 o'clock, P. M., effected.

At 2 o'clock, the meeting was called to order by E. V. Wilson, who again briefly stated the object of the call, and interest of the meeting, and recommended that we now proceed to carry out the object before referred to. Moved by Dr. Kayner, of St. Charles, and seconded by Milo Porter, of Lombard, that we now proceed to organize by electing officers.

The vote was taken, and adopted.

The following officers were then elected: Dr. D. P. Kayner, of St. Charles, Kane Co., President; Mrs. A. C. Smith, of Aurora, and Milo Porter, of Lombard, Vice-Presidents; and C. W. Howard, of Wheaton, Secretary. On motion of E. V. Wilson, and seconded by Bro. Austin, of Dundee, it was agreed that we should go forth to the world under the name of, "The Northern Illinois Conference of Spiritualists."

It was moved by E. V. Wilson, and seconded by Bro. Austin, that a call be made upon the audience for the names of such as were willing to give in their names as Spiritualists and Free Thinkers.

The motion was then given to the audience, and carried,

It was then moved and adopted, that the President be authorized to anyone a committee of five taken the authorized to anyone a committee of five taken the authorized to anyone and secondition of the authorized to anyone and according the authorized to anyone and adopted, that the President be authorized to anyone and ac

carried,
It was then moved and adopted, that the President be authorized to appoint a committee of five, to draft a Preamble and Resolutions, which we are willing to send forth to the world. After considerable consideration, the President apppointed E. V. Wilson, Mrs. N. R. Thatcher, P. Bronson, A. B. Smith, and Milo Porter as such committee, requesting them to report to the Convention on Sunday morning, at 10 o'clock, A. M.

Moved and carried, that the Convention resolve itself into a conference meeting of free speech on a free plat-s for one hour,

into a conference meeting of free speech on a free plat-for one hour,

For over one hour we had a feast of reason, many
Spiritualists, Free Thinkers, and other taking part,
each speaker limited to ten minutes, and we had speaking in unknown tongues,—prophesy, revelation, and discerning of spirits,—each speaking in order. Truly we
had a good time.

On motion of President Kayner, it was resolved that

cerning of spirits,—each speaking in order. Truly we had a good time.

On motion of President Kayner, it was resolved that all business matters be suspended for the day, and taken up at the morning session.

The conference then adjourned until 6:30, p. m., the time up to 8 o'clock, to be occupied in conference meeting, and a lecture from Dr. Kayner and F. V. Wilson.

The evening meeting was well attended, and much interest manifested,—there being many of our Orthodox brothers and sisters present.

Dr. Kayner's speech on "Man, and His Relations to God and Nature," was eminently calculated to instruct and interest the people, commanding their careful attention.

Dr. Kayler was followed by E. V. Wilson, who, in a brief and terse manner, called the attention of the andience to the necessity of action, and united action, for there was no time for wrangling and bickerings; that ence to the necessity of action, and united action, for there was no time for wrangling and bickerings; that the enemy was upon us. On every hand he heard the notes of preparation for war, and war to the knife, and to the hilt of the knife, and while thus talking, Bro. Howard arose, and asked permission for one not a Spiritualist to speak. This was at once granted. Then came forward the man Isley (as we understand his name), who attacked Bro. Wilson last evening, who said:

"Ladies and Gentlemen: Last night, by permisson of the officers of this Convention, I came to the rescue of the Bible, and declared myself a firm believer in the Orthodox view and interpretation thereof; also repudiate Mr. Wilson's garbled version, or reading thereof. You then extended an invitation to me and all other candid and honest-minded men to come forward and defend ourselves.

"To-night I came here on purpose to correct the false and garbled statement made to you last night,—hence I am here this evening with the Bible in my hand, and ask you to listen to me while I read the Scriptures correctly.

"The first expressive I shall make of this man?" false

am here this evening with the Bible in my hand, and ask you to listen to me while I read the Scriptures correctly.

"The first exposure I shall make of this man's false and garbled reading of the Bible, will be to correct his reading and application of the Parable of the Unjust Steward. You will remember his reading and application thereof causing our Lord and Savior to appear in a most hideous light, when he and every other Bible student with any pretensions to knowledge thereof, knows perfectly w. II, that there is no such meaning as he puts forth, belonging to the Parable of the Unjust Steward."

Wilson.—Will you proceed to the correction you intend to make, or will you put it off till to-morrow?

Isley.—That is the point I am c ming at. I can not be here to-morrow, as I have other matters more important to attend to.

Wilson.—Why did you not come to-day, or early this evening? Why put off this attack to this late hour of the night, and why do I see you and many others, who have not been here through the day, on this evening? Why do you come now at this late hour?

Isley.—For the reasons before said; and I will now proceed to the exposure and correction.

First, I will read you the 8th verse of the Parable, 16th chapter of St. Luke. "And the lord commended the unjust steward, because he had done wisely; for the children of this world are wiser in their generation than the children of light."

Wilson.—Well, did I not read it as you have?

dren of this world are wiser in their generation than the children of light."

Wilson.—Well, did I not read it as you have?

Isley.—Yes: but you misrepresented its meaning.

Wilson.—In what?

Isley.—In that you said that Jesus taught that the world's people were wiser than the children of light, thereby meaning God's people, as I shall show you and this audience, in the reading of the next verse, the 9th; and now I do not wish to be interrupted until I am through. You will please observe. "And I say unto you, make to yourselves friends of the mammon of unrighteousness; that when you fail they may receive you into everlasting habitations."

Now, my friends, what Jesus meant by this Parable is this: "You are to make friends with influential people.

t rascals or dishonest men." This is my first charge. Il now proceed to make my second one. "Soon.—why do you not read all that I read? Why or or two verses?"

read one or two verses?

Isley.—I read what suits my convenience for the occasion, and enough to show the people your false position. I will now proceed to the second charge.

Wilson.—But hold on, my friend, one charge at a time, if you please. I propose to deal with each case as it comes up—not wait for you to make charges, and then see you and your friends get up and walk out of the house. No, no, that will not do!

Isley.—But I insist on making all my charges, and and then leave the matter in the hands of the meeting, for their consideration.

Wilson.—And I insist on my right to try each sepachair for a decision in this matter.

Vice-President Porter being in the chair, decided that each charge should be tried at the time preferred, and one at a time.

Wilson. Thank you, sir. Ladies and Gentlemen: Last night, at the conclusion of some remark I had made on John's Apocalyptic Revelation, this man arose and charged me with mi-representing the Scriptures, and charged me with mi-representing the Scriptures, and after considerable discussion, I asked him if I should obey strictly the injunctions of Jesus. He evasit is written."

I then turned to the Parable of the Unjust Steward, reading the whole Parable from the content of the preading the whole preadle from the content of the preading the whole preadle from the content of the preading the whole preadle from the content of the preading the whole preadle from the preading the whole preading the preading the whole preadle from the preading the second the preading the second the preading the preading the whole preading the preading the preading the whole preading the preading the whole preading the preading the

sively replied: "We must read Jesus as he means, not I then turned to the Parable of the Unjust Steward. I then turned to the Parable from beginning to end, —12 verses,—laying great stress on the 8th and 9th verses, asking, "Shall I do as here directed?" and which he aid in our davise me to do. This he calls a garbling of the Scriptures; but I shall now proceed to read the Parable in full, giving it its generic meaning.

In the first verse, I find a charge preferred against the steward, of having wasted his master's goods. In the second verse, I find his master, rashly acting on rumor, calling the steward to account, and dismissing him. In the third verse, I find the steward in a soliloquy, complaining to himself, and probably to others, of the wrong his master has done him, and he comes to the conclusion that he is ruined; hence he says: "I am resoived what to do."

In the fourth verse, the steward shows his hand freely. In the fifth verse, he proves himself a rascal. In the sixth verse, he continues his rascality; also in the seventh.

In the eighth verse, I find the lord commending this

In the fifth verse, he proves himself a rascal. In the sixth verse, he continues his rascality; also in the seventh.

In the eighth verse, I find the lord commending this rascal, now that he is proved a scoundrel in that he swindled his master, and Jesus points to this rascal, and tells his disciples that the children of this world—such fellows as this defaulting steward—are wiser than the children of light, thereby teaching his disciples to have no confidence whatever in the Pharisees or professors of religion of that age. In the ninth verse, I find Jesus commending his disciples to do just what I asked this Christian to advise me to do, and he refuses to do so.

I have carefully examined the meaning of every verse in this Parable, and every word in its grammatical connection in this verse, and their relation to Jesus and his disciples, and under the clear reading of the Law, Jesus tells his disciples your true friends in your hour of trial and greatest extremity are such men as this steward and his unprincipled master, for they are wiser in their generation than the children of light.

This man now says this does not mean what it reads, But something else; and now I challenge this man to deny that I read this Parable last night as I have read it to-night, and yet this man, a representative member of one of our popular churches, comes forward and charges me with garbling the Scriptures, and then reads them as I read them.

Now, sir, let us hear your second charge.

This was given, and more fully met and replied to by Bro. Wilson than the former.

Meeting adjourned at 2: 45, p. m.

Sunday morning, May 19th,—The Convention came to order at 10 o'clock, A. M., Doctor Kayner in the chair. After the reading of the minutes by the Secretary, the Chair called for the Report of the Committee on Resolutions.

PREAMBLE.—First. We the undersigned Spiritualists and Free Thinkers of Northern Illinois, assembled in convention at Wheaton, DuPage county, ask our brethren and sisters to unite with us in carrying out those eterna

New World.

Second. Seeing to-day the creedal elements in our beloved country uniting for a common purpose; to wit, the enslavement of the people to the ideas of the Hebrew God, and the imposing upon us an Amendment to our constitutional form of government, known as the 16th Amendment, incorporating God and His Christ, thus compelling the people at large to worship before and at the shrine of that creed,—violating the rights of conscience in its worship of the Father God and Mother Nature;

Nature; Third. Therefore, we will unite in our effort to stay, or turn back the tidal wave of theological despotism

or turn back the Adal wave of theological desponsin now rolling in upon us.

Therefore, be it Resolved;
I. This Convention shall hereafter be known as "The Northern Illinois Conference of Spiritualists and Free Thinkers," whose officers shall be a Fresident, two vice-Presidents, a Secretary and a Treasurer, these officers constituting an Executive Board of Management, to be elected annually by a majority vote of the Conference.

cers constituting an Executive Board of Management, to be elected annually by a ma jorily vote of the Conference.

2. That we meet at least quarterly, at such places as may hereafter be determined upon, and that a majority of the Executive Board of Management may have the power to call a convention of the Conference, at such time and place as in their judgment may be required for the good of the cause,—aiways giving thirty day's notice of the call through the spiritual press, liberal, and county papers.

3. That our platform is a free one, and shall remain so, on which all subjects calculated to benefit the human family may be discussed under parliamentary rules.

4. That we recognize no rights of caste, color, or sex, but humanity, on our platform, on which all may meet, in the holy sphere of the Godhood of mankind, in their right to progress here and hereafter; and yet we grant no license to do wrong, or countenance the evil-doer.

5. This Conference will not countenance or sanction intemperance, lust, theological exorcism or interference with the right of mankind to worship Infinite Good according to the dictates of individual conscience.

6. That we will oppose religious interference in or with the political affairs of our country, or the rights of suffrage, whether it comes from our common foe, the churches, or spiritual organization, sectional or national.

8. We will recognize no p-testhood, church, or arbitrary interference of *tate or national organization, or the tax-ling of individuals for creedal purposes; but that each local, state, or national organization shall meet the expenses incurred (of meetings and conventions) in such manner as to them may seem wise and good.

8. We will not recognize any God who promises to capture and bind his and our common foe, the Devil, and yet permits or continues him in the destruction of the human family.

9. That love to all, and good will on earth toward all mani- ind is and shall be our motto, and progression, here and hereafter, shall be our motto, and progres

and hereafter, shall be our watchword for time and in eternity.

10. We will be free to think, to do, and worship God—the good God, who is able and willing to subdue his enemies with a kiss instead of a blow, with love instead of with anger, and who will send us our dear friends and relatives as counselors and advisors, instead of "strong delusions and lying spirits," that we may all be saved, and not be damned.

Therefore, men and women, are we come together, to do the right and serve the good.

So let it be; and so let us agree.

After the reading of the preamble and resolutions, by Brother Wison, a gentleman asked for a second reading of them. Brother W. again read them. The gentleman then said:

of them. Brother W. again read them. The gentleman then said:
"I am not a Spiritualist, and am a member of a religious institution; and yet I feel a deep and vital interest in the sentiments put forth in the preamble and resolutions presented at this Conference by our friend, and trust that the preamble and resolutions may be taken up in detail, giving all a chance to take part in the discussion thereof."

thereof."

It was then moved and carried that this Conference go into a committee of the whole for the purpose of considering the preamble and resolutions presented for our

sidering the preamble and resolutions presented for our acceptance.

The reading of the preamble by sections was called for. Section I. of preamble was read, and its acceptance moved and seconded, when Mr. R., of Elgin, arose and made an eloquent appeal in its behalf.

Mr. R. was followed by E. V. Wilson, who spoke in strong terms of the efforts of the churches to accomplish a 16th amendment to our constitutional form of government, recognizing God and his Christ.

Mr. W. was followed by an orthodox friend, who assumed that if the proposed amendment was left to the vote of the churches it would be lost.

This idea was fully met by Kayner, Reiny, Porter, and others.

vote of the churches it would be lost.

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The yeas and nays being called for, the second Section was adopted—yeas, 36; nays, 8; persons refusing to vote, 39. the third section was adopted by a full vote.

The resolutions were then taken up in datail and adopted. It was then moved and carried that the preamble and resolutions be accepted in full.

The Committee avose and was dissolved, and the Conference resumed its session.

It was moved and carried that we now adjourn to meet again at 1½ o'clock, P.M.

During recess Sisters Wilson and Gould spread before those who were not provided with homes a repast of good things from the farm-house of Brother and Sister Wilson, of which all were invited to partake.

Promptly at 1½ o'clock, P.M., the Conference was called to order by the President, and for an hour free speech was the order, brothers and sisters taking part; after which Dr. Kayner gaye us an excellent lecture, followed by short speeches from others.

Adjourned to 70-clock.

At 7 o'clock the Conference was called to order; Vice-President Porter in the chair.

Conference for an hour. Then E. V. Wilson came forward and spoke to a full house for two hours, on "The Two Great Lessons of Life;" "Good and Evil and their Teachers;" "God and the Serpent."

This has certainly been the lecture of the Conference, and commanded the closest attention of those present, Mr. W, being frequently interrupted by parties not Spiritalists to explain or make clear certain points in his discourse.

discourse.

The Conference, considering the unpleasant weather (for it rained all day Friday, part of the day Saturday, and on Sunday afternoon), was well attended, our Conference was a success, and we feel that we have begun a good work and will continue it. C. K. Howard, Sec.

BY Y. A. CARR, M. D.

The Four Cardinal Points.-Trinity in Action.-The Rule of Add Three and Carry One .-Philosophy of Spirit Progress or Death.

SCIENTIFIC-SERIAL NUMBER THIRTY-THREE.

Duality is a term, in your earth-sense, which means two in number; but, in our spirit-sense, it expresses the polar condition between the outward and inward form, or between the body and spirit. Thus, mind is organism in form, and magnetism in spirit, the magnetism being developed by the electric motion in the organism. This is the first manifest duality which rising from earth as it were meets the which, rising from earth, as it were, meets the positive rays of impressible thought coming from the spheres, causing the mind here to manifest that character of duality we have called reason and intuition. This duality is evident in the fact that feeling follows as the inseparable companion of reason. Follow the naturalist, the chemist, or the astronomer watch the feelings which his reasonings produce, and you will at once perceive the nature and effect of this duality of reason and intuition, which stands as the positive plate to the negative plate formed by the organism and its magnetism in the immediate battery of mind.

Here we have four cardinal points—the out ward organism and its inward magnetism of the negative duality, and the outward reason and its inward intuition of the positive duality. The hour of change comes, the outward form or organism passes away but leaves its impress in its internal magnetic condition, which is the remaining life of all the elementary intelligences of the form, and now becomes the outward dual-plate of internal reason; while intuition, the former partner of reason, becomes developed anew, and finds within its dual-plate, which, for the sake of convenience, we will call light. This is what is meant by adding three and carrying one, which one is the spiritual internal life of all external negatives, corresponding to the spiritual internal negatives—the polar conditions of which internal life and light lead to the great positive duality of love and wisdom, both of which have their corresponding internal plates, whose range of development and action extends infinitely beyond the furthest reach of human conception.

THE SAD CONDITION OF HUMBLER SPIRIT-LIFE,-THERE IS STILL HOPE AND PROGRESS.

The spirit-spheres are spirit-conditions, rather than literal localities. Hence, the next sphere to you, or the so-called second sphere, represents a condition where the magnetism of the physical form becomes the only body of the inner life and light of which the animal or organic impress was the chief source. Hence the reason why we find that the undeveloped spirit, when cut off from the physical form and all its resources of material action and sensa-tion, rests in the second sphere in apparent darkness. The earth-life impressions and prodarkness. The earth-life impressions and propensities all remain and constitute a part and parcel of spirit-life there. The impressions, being false, are dark; and the propensities, being animal, are repulsive; and hence these are the sources of anguish in the first and county sphere, and hence it is that the spirit second sphere; and hence it is that the spirit has to pass through the elemental or fiery ordeal of time, condition and relation before its repulsive characteristics will permit it to the repulsive characteristics will permit it to enter a higher and more refined condition of being. Picture to yourself a spirit leaving the form with all its errors, vices, and propensities magnetically retained in its very life—errors, vices, and propensities that have no restingplace, and serve but to darken and disease its converted to the property and darkness, vices every sensation—errors and darkness, vices and debasement, and propensities, with no means of satiation! Yet, thank the All-wise purpose of our being, the spirit still lives on; and, though the elemental fires rage, the dross shall be consumed, and the gold refined. The foot-prints of internal revolution are seen, the day-star of progression looms up before the spirit-eye, the moral circulation of the immor-tal soul bounds free, obstructions are broken up and cast off, chronic excrescences and idiosyncrasies are removed, and, as the spirit's opacity thus recedes, it passes on through all the spheres or conditions to the great condition of light or truth, which constitutes the seventh sphere—the stopping point of human investigation. Thus led by the light of Nature to Nature's God, the soul becomes by reason of a necessity in the nature of things, an individuality, representing the intelligence, the glory, and the magnificence of the Great Mind; and yet the soul is but a comparative atom of an inconceivable universe!

THE PHILOSOPHERS OF OTHER AGES AND NATIONS HAVE HAD GLIMMERINGS OF GREAT TRUTHS.—HENCE HAVE ORIGINATED ALL BIBLES AND

RELIGIONS. The laws, relations, and effects, herein set forth, have been understood by the philosophers of other ages and nations only to a limited extent; yet just enough to produce those glimmerings of theism upon which the Bible, creeds, and sects of all ages and nations

Such teachers as Confucius, Zoroaster, Plato, Mohomet, Swedenborg, and others, had an internal perception of the laws of nature, which were given out to their respective schools in the best and most available kinds of figures which they could use to express their exalted conceptions. These teachers, you can now see, were thousands of years in advance of their age; but the schools saw there was something pure, beautiful, and attractive in their teachings; and, not being able to understand them, the schools deified most of their teachers, and wove their personal exploits into a mythical wreath with which to bedeck the faithful brows of coming posterity. Even your Bible, the beacon-light of Christendom, sprang from such a source, and is the living representative of the truth that universal law is the crisit of the truth that universal law is the spirit, and form is the body, of the God of the universe; that every outward form has its internal reality, and that Christ was a literal and spiritual representative of that light within our nature that will ultimately lead every living soul up to its abiding place in the bosom of our common Father.

PHILOSOPHICAL EXPLANATION OF THE IDEA OF FATHER, SON, AND HOLY GHOST.

To be more plain, however, the teachers or seers saw the operation of Power, Principle, and Effect, which, they seeing them as general conditions, without comprehending their internal natures, they called Father, Son, and Holy

But analysis has gone on, and effects have been traced to their causes, until now the Spiritualist can commence at the cause, and, reasoning from within, outward, demonstrate to every truly rational mind the internal reality of every outward form, and thus, with the faith growing out of the conviction of reason, and with the light of hope increasing the every step of progression, and stand forth at every step of progression, and stand forth the legitimate heir to the Father's kingdom, as well as a living fight and example to all considerate observers in the world around them.

THE BIBLES AND RELIGIONS HAVE SERVED THEIR PURPOSE OF NOURISHING THE INFANT MIND OF MAN.—HIS REASON IS NOW CAPABLE OF DIGESTING STRONGER, HIGHER,

files march off to their respective

of DIGESTING STRONGER, HIGHER,

AND HOLIER FOOD.

The scriptures of all ages and nations having originated thus, we may conceive their fundamental purpose to have been the gradual and consistent development of reason, as the necessities of the case might require.

The Bibles and Creeds, heretofore compounded of positive mind and negative propensity, gave truth, food, and vitality to reason, and have so far developed it that it is now mature enough in the more enlightened minds of earth, to be weaned from the Mother's bosom (Love), and partake of the Father's bounty (Wisdom), and thus, in its onward course, become the Christ within that will, though crucified in the form, rise beyond the thraldom of its grosser organism, and lead the thraldom of its grosser organism, and lead all (though sad obstructions may arise in the humbler spheres) to Happiness and Heaven in the true spiritual signification of these terms.

Medium's Column.

SEALED LETTERS ANSWERED BY R. W. FLINT, 34 Clinton Place, New York. Terms \$2.00 and three stamps. Money refunded when not answered.

J. WM. VAN NAMEE, M.D., BOX 5120, NEW YORK CITY, will examine patients by lock of hair, until further notice, for \$1.00 and two stamps. Give full name, age, and one leading symptom of disease vii nil tf

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148 Fourth Ave., Chicago.

Mrs. Robinson while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease, and permanently curing the patient in all curable cases.

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Mrs. Robinson also, through her mediumship, diag

f the disease. Mrs. Robinson also, through her mediumship, diag

Mrs. Robinson also, through her mediumship, diag noses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business, and trance medium.

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Mediums' Directory.

The Religio-Philosophical Journal, being an especial friend to all true mediums, will bereafter publish a complete Directory, giving the place of residence of all professional mediums, so far as advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time, that we may keep their place of residence correctly registered.

time to time, that we may be correctly registered.

It should be borne in mind that individuals visiting mediums carry conditions with them—so to speak—which aid or destroy the power of spirits to control the medium visited; hence it is that one medium gives satisfaction to certain persons, another better to others—all having their friends, and justly so, too, and all equally honest and useful in their place.

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Three Poems.

VOICE OF NATURE, VOICE OF A PEBBLE,

VOICE OF SUPERSTITION.

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It would be difficult to speak too highly of this work, which is passing through the fourth large edition with every prospect of becoming a standard work which every intelligent reader must own and be familiar with. The work contains food for all. The Philosopher peruses page after page with increasing zest and wonderment, finding therein new ideas, sound logic, and the most elevated reason, dressed in elegant and beautiful or sharp and pungent language, as the theme requires. The devout Religionist can here find new and sublime ideas of his "Heavenly Father," while the fabulous God of Old Theology is held up in all his hideous deformity.

The work clearly shows Man has ever made a God in HIS image, and has conceived him to be in harmony with his (man's) own development. Hence, when man saw only through his own nature, his God was bloodthirsty and combative. These ideas are best expressed on page

It seems that every creed or tribe of earth,
Conceives a god, and gives him form and birth,
Possessing all the traits of every tribe;
Thus while portraying God, themselves describe;
And as they each advance in reason's light,
And have more just conceptions of the right,
A god of like improvement then appears,
Reflecting still their passions, loves, and fears;
Then let us turn from that benighted age,
When God, a jealous God, was fired with rage;
And may diviner wisdom from above,
Expand our souls to see a God of love.

High authorities assert that some of the most difficult
questions have been rendered plain in this remarkable.

questions have been rendered plain in this remarkable book. For instance, the sovereignty of God and the free agency of man are for the first time reconciled. Read the following, on pages 25 and 26:

That God ordained the whole is understood To ultimate in universal good; Yet hath no less decreed that man shall be, Within a *given sphere*, an agent free; As fishes well secured in globes of glass, As fishes well secured in globes of glass,
Are free within, though none without can pass;
While they, like us, look outward all around,
May often wish a larger range was found.
But highest wisdom hath ordained this plan,
To focalize the feeble powers of man;
Where each may freely choose a field of thought—
May grope in darkness or be wisely taught;
Where all vill learn, as laws are understood,
To harmonize with universal good.
Thus God ordained that every wayward soul
Should walk in wisdom's ways by self-control.
Hence man's free agency is not denied,
While God's grand purposes are glorified.
The sublimity of the first ten lines on page 16 has seldom been equalled:

dom been equalled: m been equalled:

Creation but one galaxy unfurls—
Jehovah's crown a diadem of pearls!

Each star-lit gem upon the whole depends:
The whole to each a needed influence lends;
Each orb, an aggregate of countless grains;
Each grain a key, a ponderous arch sustains;
Destroy but one, the boundless spheres will fall,
And tumble worlds to chaos, one and all;
Thus all are linked in Nature's endless chain—
The hand that forged them never wrought in vain.

Whe following is of expected, interest teach the second of the second The following is of especial interest to orthodox read-

You must believe that men are all depraved,
And that but few of all mankind are saved;
Yet by God's cruel death, oh, strange to tell,
These few are thus released from endless hell;
For every creed declares all hope is vain,
If Christ, the Son of God had not been slain;
And yet I think no creed will dare deny
That Satan caused the Lord their God to die:
Thus it would seem that all who rest in peace,
May thank the Devil for their kind release!
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CHICAGO, SATURDAY, JUNE 22, 1872.

A SEARCH AFTER GOD.

The First World-The First Man-The Number of Years the First Cause Existed in a State of Idleness.

(NUMBER XCI.)

If a First Cause in existence, it, she, or he, as the case may be, must be the Source from which all animated existence sprung. When we speak of "animated existence," we refer more particularly to the human family,-the various races, including, of course, all grades of society-all the various conditions of life. In alluding to the First Cause, we shall in all cases personify the same, representing it in the masculine gender.

Admitting that a first man, a first woman, first star, planet, sun, or, comet once existed,in fact, admitting that the first in the order of any genera or species was absolutely created, generated, constructed, or formed through the instrumentality of genius, skill, or intelligence, we, of course, must then admit the existence of a First Cause, which must be the Source of all animated life.

You who believe in a God, with or without attributes common to humanity, must necessarily assign to him the important position of First Cause. In doing so, you virtually make him responsible for the present status of affairs on our globe, and whatever be the condition of society, it is directly traceable to the impulse imparted to it by him.

Our mind becomes strangely lucid, the darkness of earth recedes away, distance apparently is annihilated, and the principles that govern creation seem as simple as the elementary rules of arithmetic. Back! back! Stars, comets the milky way, the nebulæ of space disappear-all seem to vanish! What of this? We alone, seemingly, are left to witness the awful spectacle! Darker than the darkest night, more hideous than the deepest recesses of Hades or Pandemonium! No noise greets the ear, no breezes sweep along -a death-like stillness reigns! All through the regions of space,—everywhere in this vast, infinite ocean that surrounds us, having no diameter and no circumference, the same state of affairs exists! Admitting a first world, such must have been the condition of things everywhere. In all this dreary waste that has never sensed the presence of man,-never been illuminated by solar rays, or felt the genial, enlivening influence of playful comets, exists your First Cause! For ages untold, for quintillions of years upon quintillions of years, this same desert waste has existed! Pile together the sands of the sea-shore, the leaves of the forest, each particle of dust that floats in space, -multiply each of the same by the largest conceivable number of figures,-add the result together, and then you will have but a faint conception of the time that this First Cause had remained unemployed.

Ah! the mind seems to shrink within itself in contemplating the desert-like grandeur, the hideous death-like splendor, the appalling magnificence of the vast ocean of infinity, when this First Cause was idle, simply a lazy vagabond, existing in darkness, in ruins, in a chaotic world where beauty was not known! There, for untold ages, he had existed! If a first world, such must have been the case.

If this earth, a mere drop in the bucket, a speck floating on an ethereal current around the sun, was constructed some six thousand years ago, then prior to this time, the noble First Cause had been doing nothing! To-day, then, millions of people entertain the notion that the First Cause made this earth, and that it was the "corner stone of the universe," and that previous to that time he had been idle.

What an absurd notion! But you who believe in the existence of a First Cause, commencing work 6,000 or 6,000,000,000,000,000,-000,000,000 years ago, admit that God for untold ages was indolently sleeping.

Eternity! The mind is appalled while contemplating its magnitude! The sands of the sea-shore, and the leaves of the forest, when each has been multiplied by the largest conceivable number, and the result united, but poorly express the time of its existence.

Limitless! Time never began! A first world would indicate that a First Cause existed, and that up to the time he inaugurated the scheme or plan to launch a world into the regions of space, he had been doing nothing.

The first world, where is it? Perhaps Orion, with his glittering belt and sword by his side, standing athwart the heavens, or the Pleiades clustered in sweet embrace, might tell.

First! Delusive word! Explain its character, illuminate its secret chambers, unfold its inner meaning! But supposing a First Cause, then a first star, sun, moon, and planet must have existed; also a first Negro, Mongolian, Caucasian, and Indian. There must have been a first man, and a first woman.

Again, admitting the existence of a First Cause, and that there was a first world and a first man, can any one estimate the length of time that this First Cause was existing in a state of idleness,-in fact, comparatively useless. He then had no worlds to control, no human beings under his immediate supervision, to fight, engage in wars, religious persecutions, and to sink low into the pools of licentiousness. Was he, previous to the creation of the first world, perfecting his plans to bring it forth, and place thereon the various races of the human family? Admitting that he went to work systematically, and in accordance with specific plans, is it probable that he could be foiled in his undertakings, or that he would fail to proceed according to his original intentions?

Being the First Cause, there was no one in existence at the time to dispute his power, or suggest to him that it was very improper. to make the colored women with such woolly hair, such thick lips, such an unsavory odor and uncouth appearance, rendering it impossible for a full-blooded lady from the interior of Africa to move in first-class society in the city of Chicago! We have good reason to believe that this First Cause proceeded without interruption, if at all, in his work, and that no ingenious Yankee was around to criticise his

Supposing, then, this First Cause, having perfected his plans of creation after numberless years of study, concludes to make man; he does so, and we will call his name Adam. He has just issued from his hands, and is precisely what he intended him. He then makes a help-meet for him, whom we will call Eve. Two sons are born to them, - one Cain, and the other Abel. Time passes on, when Cain became angry with his brother Abel, and killed him. We will go back to this First Cause, and we will find him at work implanting in Adam all the human passions. Adam only transmitted the characteristics the First Cause gave him. If any qualities outside of them, there must have been a second creative power in conflict with the first, an absurd idea! The First Cause transmitted his qualiities to Adam; Adam transmitted them to Cain and Abel, and the result was, murder in the heart of Cain, which was transmitted direct from this First Cause! Was not, then, Cain true to the impulse within him? If that impulse did not originate from this God, did not emanate directly from him, whence its origin?

Admitting, then, the existence of a First Cause, there must have been countless ages that he was idle. The number of years of that time could only be feebly expressed in the following numbers: 999,000,000,000,000,-000,000,000,000,000,000,000,000,000,000,000,000, 000,000,000,000,000,000,000,000,000,000,000,000, 000,000,000,000,000,000,000,000,000,000.

Are you willing to accept a God who for countless ages was idle, and then transmitted to his children all those traits of character that distinguish the murderer, the inebriate, the low and vile of the dark dens of infamy and shame that exist in all our large cities?

We shall now in successive articles, consider the question of the existence of the first world, first man, etc., and they will prove of great interest to every reflecting mind.

(TO BE CONTINUED.)

The Practical Working of Principles Heretofore Advanced.

We have been impelled to enforce upon the minds of our readers, in this series of articles, the importance of caring for and educating every child, by compulsory measures, if necessary. To the end of showing the practical workings of such principles, we transfer to our columns an article from the June number of the Overland Monthly, and ask a careful perusal of the same by our readers. With the details of the Netherland Mettray we have no opinion to express. The principle involved is worthy of consideration. The management of such an institution, in our opinion, should be divested of all that tends to religious dogmatism and intolerance toward the most progressive movements of the age.

THE NETHERLAND METTRAY-HOW THEY DIS-POSE OF DANGEROUS JUVENILES IN HOLLAND.

There was living in Amsterdam, Holland, a few years ago, an elderly gentleman, whose name was Willem Hendrick Suringar. He may be living there still, but of this the writer is not informed. It was only during the visit of a single week made from London to that quaint old Netherlands' capital of dikes and windmills, bridges and canals, that the acquaintance with Mr. Suringar was formed. He was certainly a man of mark—perhaps better known throughout the length and breadth of the Low Countries, than any other citizen of Amsterdam. At least, his name was as familliar as a household word. Vater Suringar, as he was affectionately called, everybody knew about. He was a tallish old gentleman, stooping somewhat as he walked along the streets slightly halting in his gait, particularly neat in his antique style of dress, and receiving with a smile from nearly every one who met him a more respectful salutation than would usually be accorded even to the burgomaster. By the laboring classes he seemed to be held in uncommon reverence. The leather-aproned drayman, as he skillfully guided his tandom team through the narrow streets; the canal laborers, as they were swinging bales and hogsheads on

the ponderous cranes from warehouses to docks, and from docks to gondolas; heavily ladened porters, boatmen, trundlers of carts and barrows, fish women with their shrill cries, and even the "old clothes" Jew, stopped for a moment to give a passing word of respect to the best-known philanthropist in the city. Inheriting wealth and commanding an independheriting wealth and commanding an independent position in society, Mr. Suringar had devoted his long life to the study of pauperism, and efforts to stem its terribly increasing flood. It was in his middle age that he first heard of the French "Mettray." and resolved to see it. the French "Mettray," and resolved to see it. In 1845, at the age of fifty-six, he visited that colony, and was so struck with what he witnessed, that he resolved not to leave a stone unnessed, that he resolved not to leave a stone unturned, till a similar establishment blessed the indigent youth of his own country. He repeated that visit in 1847, and, having acquainted himself with the details and workings of the institution, gave an account of it at a public meeting in Amsterdam. He closed his address with these words, "Let only some kind-hearted friend go hand in hand with me, and we shall be certain, ere long, to have a 'Mettray' in Holland." Holland.'

At this time, both Amsterdam and Rotterdam swarmed with vagabond families. The results of the long succession of wars in Europe a generation before, were still deplorably apparent; vast were the numbers of those whose grandfathers had found their death on the battlefield, or under the snows of Russia. A young field, or under the snows of Russia. A young generation of thieves, pickpockets, and swindlers had sprung up. Back streets, lanes, and closes were full of poverty and crime. Public roads roads were unsafe; country farm houses needed a guard of soldiers; garoters infested the streets of the towns at night, and adepts at robbery were ready for plunder in every business place by day. What was to be done to stem the tide by day. What was to be done to stand of this pernicious flood nobody could tell. Countless sums, in the shape of alms, were countless sums, in order to dam it up, every day thrown out, in order to dam it up, but they only served to swell it to a deluge. It had become clear to those who had studied the pauper question, and to no one clearer than to Mr. Suringar, that mere alms-giving was the worst of all remedies. It came to be understood that the evil lodged not in the pockets, but in the hearts, of these wretched people, and that the lesson of the great Master, taught eighteen contrains and Make the tree nood and eighteen centuries ago—Make the tree good, and its fruit will be good,—must be learned before any real benefit would be accomplished.

In many places in Holland, the church deacons when the constant of the great master, taught eight for the great master and the

cons, when canvassing from house to house, collecting charities, send a boy a-head, who rings a bell and cries, "They are coming with the box." No Dutchman ever intentionally violates a custom. Mr. Suringar had his plans all formed, but he felt it necessary to send out a forerunner. A printed leaf, therefore, was spread over the whole country. Its translation

is, word for word, as follows:

"I humbly request each of my fellow-countrymen to favorme with the gift of two florins. I only ask it for once. For this sum each subscriber will receive an excellent book, from which much may be learned. It treats of an institution in France for children who have neglected themselves, or are neglected by others. The establishment is founded at Met I wish such an institution to be founded in the Netherlands. Whoever signs his name to this paper, does a good work.—W. H. S."

This was the first step taken toward forming

"The Netherland Mettray." If the reader will now go with me, by rail, to the pretty country town of Zutphen, situated on the banks of the river Ijessel, in one of the most fertile and charming districts of Guilderland, he will see what has been accomplished, mainly by the efforts of one man, within less than a quarter of a century. Zutphen will be remembered as a place made famous by the exploits of English cavaliers in the days of Queen Elizabeth. It was here that Sir Philip Sidney lost his life in defense of religion and liberty, and where Edward Stanley took a bastion when all seemed lost. Passing through the Nieuwstad's gate, we cross a long, wooden bridge, with red painted balustrades, leading to a cluster of earthen bulwarks and sconces, through which an indifferently paved street winds up to the beautiful turnpike road leading to the town of Deventer. The pretty avenue of Lombardy poplars, which line this road on both sides, and the lovely landscape which opens and spread itself before him as he ascends the hill, will repay the visitor the toil of a two-miles As he reaches the last penny inn, where in old times, the country people, when driving their fat beeves to market, used to take their parting-glass of ale, he will notice a guide board with the inscription, "Netherland Mettray." It directs the traveler into a sandy country road, from which he may escape into leading toward Rijsselt, formerly the estate of a nobleman, now an agricultural colony for in-

What first strikes a stranger, are the order, neatness, and cleanliness which characterize the grounds, buildings, and occupants. The place, when I saw it, looked like a paradise, notwithstanding that autumnal storms had deprived it of all its summer beauties. Having passed through the iron gate which forms the chief entrance to the colony, you find yourself in a spacious garden, tastefully laid out, behind which, at some little distance, the principal building is the dwelling house of the Director; the other contains offices, committee rooms, reading hall, and library. To the right and left are small tenements, whose white plastered walls, and cleanly door steps, contrast pleasingly with the verdure of the grass and yellow hue of the soil. These are the lodging places of the boys. At a short distance from the gate is a model farm-house, and farther on a chapel. Most of these buildings were erected by such of the boys as had been trained as carpenters and

In inspecting the interior, each house is found to be simple, commodious, and characteristically clean; and each contains a spacious dwelling room, a smaller washing room, a closet for the "Family Father," and a dormitory. The meals are prepared in a general kitchen, from which they are distributed—each family having its meals by itself. Laundry, workshops, school-house, and kitchen are in the rear. A deep moat, relic of the ancient baronial fosse that surrounded the estate in the Middle Ages, separates the nursery from the kitchen-garden. The latter terminates in an ornamental cemetery, where the colony buries

Here were between seven and eight hundred boys, appropriately dressed as farmers, gardeners, laborers, and mechanics—at work in their respective employments—orderly, obedient, and happy, who had recently disgraced the streets of Amsterdam, Rotterdam, and the Hame, by their filthy looks indecent babits. Hague, by their filthy looks, indecent habits, and impudent behavior. With the exception of a few knavish faces, the whole company appeared to be an assembly of intelligent and respectable lads. Their manly bearing, and orderly movements showed the care bestowed respectable lads. Their manly bearing, and orderly movements showed the care bestowed on their physical education. Their training is partly military. The sound of the bugle calls them from their beds, to their meals, to the work-shops, fields, gardens, and home. Three times a day there is a general review. Under the drill-master, the ranks are formed. Each boy is examined from top to toe. The slightest fault in movement or attitude is rebuked. fault in movement or attitude is rebuked. Those whose clothes are untidy are sent away. Then the word of command rings through the

yard, and the files march off to their respective

labors.

The moral training is equally severe. An oath or vulgar word; an act of dishonesty, or show of meanness, deception, or quarrelsomeness, is put down by the esprit de corps encourness, is put down by the esprit de corps encouraged by the teachers among the boys themselves. The "House Father" in each family is assisted by one of the boys, called "Elder Brother." This is not a title of age, but of rank. The boy who is promoted to be "Elder Brother" has marked himself out by his good conduct and kind character. He is chosen by the boys of the family. It is a matter of con-stitutional polity, giving them their rights in their own sphere. It is a point of honor with each family to uphold the authority of its "Elder Brother." He is exempt from control, may leave the building at his option, attended He is exempt from control, church wherever he pleases, and, so long as he shows himself capable of self-control and sensible of his duties, retains his place and

The boys admitted at the colony must not be under nine nor above fourteen years. They must be healthy, and strong enough for field work. A pupil may, at any time, be taken away by his guardians, or be sent away by the directors. The life of the colony is thus based upon the principle of mutual agreement. The boys have no thought that they are there for punishment. The one idea that obtains is that of welfare. United in families of fourteen members, each house becomes a home.

Their day begins at five. After having washed and dressed, they make their beds. Then each takes his place beside his iron bedstead, while the "Family Father" holds an inspection. They kneel, and a prayer is offered. Down stairs is prepared the break-fast; it is taken under cheerful talk; and each boy goes to the work-shop, garden, or field. dinner and supper they meet again. During the evening they are unrestrained, playing games in pleasant weather, and listening to stories, read or told, in foul.

A means of education in which much stress is laid, is the "Sentence System." A short sentence, a proverb, or a single word even, according to this educational plan, often pro duces a beneficial result upon a child's characduces a beneficial result upon a child's charac-ter. "A good proverb, remembered in time, is a safe guide," is a Dutch saying. All over the walls, mantel-pieces, doors, and windows of the various buildings, there are accordingly, inscribed sentences like these:

"Though the fire of bad company do not burn, it will blacken you!"

"Care for the minutes; and the years will care for themselves!'

"A poor man: he who has nothing but Sometimes the sentences are in rhyme, and may be thus translated:

"Weed you your ground: I keep mine clear: Thus vicious weeds will disappear."

'A frugal mouth and active hand Buy other people's house and land."

In the general prayer room there are inscribed again texts from Scripture like these. Over the desk, for example, hangs a placard with the words:

"Lord, to whom shall we go? Thou hast the words of eternal life!" "Let us come boldly to the throne of

grace!"
"Whether we eat or drink, let us do all to the glory of God!"

Whenever a boy makes himself notorious by his bad behavior, a sentence is applied. Thus, a new comer being discovered speaking foul words, the sentence, "It is better to be dumb than to use the mouth for filthy talk," was given him, which he read aloud to the school

given him, which he read anothe to during eight mornings, at prayers.

At the colony, every kind of bodily punishment is prohibited. Mechanical preventives as an instance, played at marbles during work hours. At afternoon they came up to join the laboring boys, but were refused. A dozen marbles were given them, and they were ordered to play during the rest of the day. They entreated for work, but it was denied. Their fondness for marbles was cured.

Again, two boys shammed sickness, and had their breakfasts brought from the kitchen, against rules. It was reported to the Director. They happened to be draughtsmen. Two cups and saucers were, therefore, brought from the dining room, and they were requested to em-ploy themselves during the day, copying these

When night came, they handed in their work, saying, "We understand you, sir; it shall never happen again."

Three boys stole away to a neighboring farm, plucked some cherries, and broke a branch off a tree. No sooner was this reported than some of the boys said to the three, "This is wrong to us; it gives 'Mettray' a bad name: eight days will be required to make up our

These boys were thereupon left alone. No-body talked, shook hands with, or said "Good morning" to them. This proved unbearable. Before the eight days had elapsed, they went to the Director, and said: "Sir, we are wrong; we have done a great evil; pardon us. One of us has a little money; we will go to the farmer

and pay the damage."

Thus the colony presents a commonwealth.

Free private life is controlled by public opinion. Mutual esteem is encouraged. The result is, that the very boys who took such pleasure a few months before, in the streets of Rotterdam and Amsterdam, in vexing, beating, and fighting each other, entertain gentle feelings and observe courteous manners toward each other.

The separation into families is said to produce a spirit of cleanliness. A "Mettray" boy, it is said, is always recognized, from certain clannish peculiarities. He is known in the world from his narrowideas. This there is an endeavor to avoid by introducing elements of universalism into the system; the putting down rively between the families and tracein. rivalry between the families, and treating all as one during school and working hours. Still, a shade of one sidedness is probably true of the body, as compared with society at large. The same thing occurs in every household, the head of which has brains.

Children well trained, are stamped with peculiar marks, which they carry through

Sunday, at Mettray, is kept as a day of devo-Sunday, at meetray, is kept as a day of devo-tion, rest and recreation. The forencom is spent in church. From one to two, a singing class; from two to four, walks in the fields, or quiet occupations in the school room; from four to five, committing hymns to memory, and from thence, the boys read, play, or amuse themselves at their pleasure.
It is gratifying to observe the conscientious

care with which the pupils who have finished their education, are dismissed. The day of their departure is one of great solemnity. It is commenced with divine service. Kneeling around the Director, the graduates are comaround the Director, the graduates are committed in prayer to God's paternal care. Presents are distributed, embraces given, and the teachers guide the parting ones to the gate. They then go to their respective situations, carefully selected for them, often accompanied by a Director. Non is the boy then forgotten. by a Director. Nor is the boy then forgotten. He is regularly written to, often visited, and always welcomed back to spend his holidays. It is no wonder that the Mettray boys are sought after in Holland, by masters of every kind of trade.

A word more: Desertions from the colony are rare. From the beginning, not two dozen boys have run away; and every one of these re turned, after their hot beds were cooled. day, two boys were found missing; but their absence lasted over a single night only. Upon leaving, they had torn the inscription from their caps, and altered their dress. Yet, soiled and ruffled as their twenty four hours' vagabondage had made them, they returned of their own accord. But their comrades refused to receive them. They were left alone, like outcasts. At length, after a sufficient time of trial, they were pardoned. Their rags were exchanged for a new dress. They were solemnly re-introduced to the whole band, in the schoolhouse, and the boys together, hand in hand, promised the truancy forgiven.

Letter from D. A. Eddy.

[From the Banner of Light.]

I cannot, in justice to my conscience and the position I hold in the spiritual ranks, allow the letter of censure, by Allen Putnam, on Judge Edmonds, published in the BANNER of May 18th inst, to pass in silence, without giving my views on the subject.

When Allen Putnam pronounced in favor of and endorsed the Spiritual Philosophy, we all felt stronger in our faith of its great truths and the benefit of its mission to humanity. It was regarded as a valuable accession to the spirtual family to have a man of such world-wide fame for scientific attainments endorse our religion and give the unanswerable reasons he assigned

for such endorsement.

The name of Allen Putnam is still referred to, and we trust always will be with pride and veneration, as a pillar and a light in the great spiritual army, in its triumphant march over a priest-ridden, idolatrous world.

My object, in this note, is simply to express

regret that he should have found, or rather imagined he has cause for censure or calling our venerable patriarch, Judge Edmonds, to account for doing what, to me, appears to be perfectly right and proper in the premises.

It is a source of profound regret that so trifling an occasion should induce our worthy brother to subscribe himself "Sorrowfully Yours," when there was, in fact, more real cause for joy than sorrow, and no occasion for coming before the world in the conspicuous manner he referred to in the *Banner*. When Allen Putnam entered the spiritual fold, Judge Edmonds was an old veteran in the cause; had made as many and as great sacrifices as any man or woman, and had given the power and influence of his voice and pen to sustain the "Delusion," in its struggle for life, in early days, without stint or measure, and, although pronounced "crazy" by those in the bonds of ignorance, darkness and superstition, has nevertheless, given to Spiritualism a character and respectability that very few have equaled or surpassed. In what, then, consists the sum of his offending?
On the thirteenth of April last, Bro. Jones, of

the RELIGIO-PHILOSOPHICAL JOURNAL in a reply to a communication from Mrs. Woodhull, gives to that woman her character and deserts. Although it had been partially done by others, no one had as yet shown up her character in so plain, concise and truthful a light as did Bro. Jones on this occasion. It was not only timely but absolutely needed that some one should hold the mirror up to that infatuated woman, that she might "see herself as others saw her. A thrill of gratitude and thanks ran through the spiritual ranks to Bro. Jones, for this plain and independent expose. Among the thousands who expressed their gratitude, and in various ways, was Judge Edmonds, in a letter to Bro. Jones, and published in the JOURNAL, May 4th, commending him for the truthfulness of this timely article, and thanking him for the same. As for the copy of the letter published at the same time addressed to the Banner of Light, * I utterly fail to see or comprehend any impropriety on the part of Judge Edmonds, or any remark alluding to our brother, Allen Putnam, that should give offence to the latter; but it is what every true Spiritualist might with entire proevery true spiritualist might with the priety commend, and as it goes to show the damage that would, and which, I regret to say, has already come upon the cause of Spirithas already come upon the cause of ualism, by adopting and endorsing the fanatical and incendiary projects of Mrs. Woodhull. While we respect and honor the name of Allen Putnam, and regard him as a host in the spiritual movement, we can not consent to see our worthy and venerable patriarch, Judge Ed-monds, subjected to public censure without at least more cause than appears in the communication of the former. And it is to be hoped that none who have the good of Spiritualism views and entering their protests against the woman who has brought disorder, division, conusion, inharmony and DISGRACE upon the spiritual fraternity. I am not disappointed, for I foresaw what was coming, and warned our people some months ago, through the columns of the Religio-Philosophical Journal, to be-ware of this "wolf in sheep's clothing," and have, on all proper occasions since, continued to raise my voice and pen against Spiritualists endorsing a theory of open prostitution in connection with a set of projects that only breed disturbance with no corresponding good to humanity.

In the spirit of charity and conciliation, I am Sincerely Yours,
D. A. Eddy.

Cleveland, Ohio, May 19, 1872.

* "Addressed to the Banner of Light." Our corre-""Addressed to the Banner of Light," Our correspondent is evidently laboring under a mistake, as Judge Edmonds' original note was not addressed to this paper, but to "Dear Colby." We have it now in our possession. It bears every appearance of having been intended by the Judge as private and confidential. Indeed, we thought, on its receipt, that he had no idea of publication, and that should we print it we should be violating a principle of honor: otherwise we would readily have ple of honor; otherwise we would readily have given it place in our columns. We therefore declare that the seeming imputation that we "suppressed" the letter is utterly without foundation in truth. We were indeed much suprised—as was truth. We were indeed much suprised—as was Mr. Putnam—when it appeared in the Religio-Philosophical Journal, in connection with a lengthy introductory article, and a heading in small capitals, which unequivocally stated that it was a "Copy of Letter addressed to the Banner of Light." This "catch line" must have been subsequently supplied, and thus an injustice has been done us by the creation of a false impression on the mind of the reader. We have always been on the best of terms with Judge Edmonds, and consider ourselves to be so now. If he desired the publication of his article we totally misapprehended him.—[ED. B. OF L.

"RELIGIOUS" INTOLERANCE IN SWEDEN. Those persons who believe that religious intol-Roman Catholic countries, will do well to consider the condition of affairs in Protestant Sweden. A dissenter of the Baptist persuasion, sweden. A dissenter of the Baptist persuasion, and agent for an emigration company, writes from Sweden that a Methodist preacher has just been put on "bread and water" for eleven days following his calling. The extent of this punishment will be understood when it is explained that the Swedes hold twenty-eight days of this regiment to be the recovery conjugant to the death regimen to be the nearest equivalent to the death penalty. Dissenters are punished there for holding services during the hours of the Lord's day which are sacred to the Lutheran Church, and for actively promoting their views among the faithful of that Church.—*Investigator*.

Philadelphia Department.

BY...... HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

MODERN SPIRITUALISM.

Addresses Delivered by Henry T. Child, M.D., and Others, on the Twenty-Fourth Anniversary Celebration in Philadelphia, March 31st, 1872.

The history of the past is fraught with profound lessons, but that of the present is still more interesting and important, because the real cream of history, the soul experiences, the living ideals which feed us from day to day, escape the pen of the historian, and are only recorded in the great book of life.

We meet this afternoon in commemoration of events which occurred twenty-four years ago to-night. With your permission I will read a few extracts from Robert Dale Owen's Footfalls on the Boundary of Another World: "On the 11th of December, 1847, Mr. John

D. Fox, Margaret, his wife, and their two children, Margaret, aged twelve years, and Kate, nine, moved into a wooden dwelling in a small town named Hydesville, in Wayne county, New York.

"Soon after they had taken up their residence, they began to think it was a very noisy house; but this was attributed to rats and mice. During January, 1848, the noises assumed the character of slight knockings heard at night in the bed room. These gradually became more distinct and were heard in various parts of the house. These disturbances ces increased, and towards the close of March, they seriously broke the rest of the family. Mr. Fox and his wife got up night after night, lit a candle, and thoroughly searched every nook and corner of the house. They dis-covered nothing. Not being given to super-stition, they clung, throughout several weeks of annoyance, to the idea that some natural explanation of these seeming accidents would at least appear.

at least appear. "Wearied out by a succession of sleepless "Wearled out by a succession of sleepless nights and fruitless attempts to penetrate the mystery, the Fox family retired very early to rest on Friday, the 31st of March, 1848, hoping for respite from the disturbances that had harassed them. But they were doomed to disappointment. The parents had had the childrens' beds removed into their bed room, and strictly enjoyed them set to take of and strictly enjoined them not to talk of noises even if they heard them. But scarcely had the mother seen them safely to bed, and was retiring herself, when the children cried out, 'There they are again!' The mother chid them and lay down. Thereupon the noises became louder and more startling. The children sat up in bed. Mrs. Fox called in her husband. The night being windy it suggested itself to him that it might be the rattling of the sashes. He tried several—shaking them, to see if they were loose. Kate, the youngest girl, happened to observe, that as often as her father shook a window-sash the noises seemed to reply. Being a lively child, and accustomed to what was going on, she turned to where the noise was, snapped her fingers and called out, 'Here old split-foot, do as Ido!' The knocking instantly responded.

instantly responded,
"That was the very commencement. Who
can tell where the end will be.

"She tried, by silently bringing together her thumb and forefinger, whether she could still obtain a response. Yes! It could see then, as well as hear! She called her mother. 'Only look, mother,' she said, bringing together her finger and thumb as before, and as often as finger and thumb as before, and as often as she repeated the noiseless motion, just so often responded the raps. This at once arrested the mother's attention. 'Count ten,' she said, addressing the noise. Ten strokes distinctly given! 'How old is my daughter Margaret?' Twelve strokes! 'And Kate?' Nine! 'What can all this mean?' was Mrs. Fox's thought. 'Who was answering her? Was it only some mysterious echo of her own thought?' But the next question which she put seemed to refute that idea. 'How many children have I?' she asked aloud. Seven strokes. 'Ah!' she thought, 'it can blunder sometimes.' And then, aloud, 'Try again!' Still the number of raps were seven. Of a sudden a thought crossed Mrs. Fox's mind. sudden a thought crossed Mrs. Fox's mind.
'Are they all alive?' she asked. Silence, for answer. 'How many are living?' Six strokes.
'How many dead?' A single stroke. She

'How many dead?' A single stroke. She had lost a child.
"Then she asked, 'Are you a man?' No answer. 'Are you a spirit?' It rapped.
'May my neighbors hear if I call them?' It rapped again. Thereupon a neighbor, Mrs. Redfield was called, and came in laughing, but her cheer was soon changed. The answers to her inquiries were as prompt and pertinent as they had been to those of Mrs. Fox. She was struck with awe; and when in reply to a question about the number of her children, rapping four instead of three as she expected, it reminded her of a little daughter Mary whom she had recently lost, the mother burst into

Time will not permit me to read further. I must refer you to Mr. Owen's book and others in which minute details of these phenomena are to be found. We know that similar phenomena have existed in all ages and among all peoples, but never before did mankind realize to any great extent the intelligence which accompanies these. The phenomena in themselves have but little real interest, may perhaps only excite our curiosity, but when we realize the fact that behind these there is an intelligence which clearly proves that those who have passed from our mortal vision, are not gone forever, as was thus early shown to these two mothers that the darling ones who had gone out from the firesides, were not to be counted out, that they still live and love us, and are ours as really there as here

Starting out from this point like the ripple upon the surface of a smooth lake into which a pebble has been thrown, these manifestations spread over this continent and the entire world.

I propose to present to you a brief history of Spiritualism in this city. In 1847, that most wonderful book, Nature's Divine Revelations, given through the organism of Andrew Jackson Davis, then but a boy, startled the think-

ing world.
In the winter of 1848 and '49, some liberalminded persons, several of whom I see before me now, rented Keim's Hall on Fourth street above Vine, and met, three evenings in a for the purpose of reading the book referred to above, their plan was to read one hour and then discuss the matter presented.

On the 9th of October, 1850, the first circle was formed in this city. They met at a private house, about one dozen persons and continued their sittings twice a week for four months without receiving any manifestation. On the 10th day of February, 1851, the first raps were heard at this circle, and from that

time the communications have continued. On the 15th of February, five days after the rappings commenced at the circle, I heard them in a rrivate house in the presence of Mary Ann Wiggins, a young lady who was

very ill with consumption, and who had been under my care magnetically. She was an excellent clairvoyant, and had described spirits to me frequently, but I had no realizing sense of their presence. The family had heard raps about Mary Ann's bed, and she told me that my brother John had said he would rap for me, and had fixed the afternoon, of the 15th of February, 1851, as the time. I sat about fifteen minutes in silence, and then remarked that I could not wait longer. As I rose to leave the room three loud and distinct raps were heard upon the wall by the side of the bed. In a few days this means of communication was well established, and I received messages from numerous spirits, often detailing minute facts which we did not know at time, but which were afterwards con-ed. We had circles at our house during that summer, but were obliged to close them on account of the crowds who flocked in.

In April, 1852, the Harmonial Benevolent Society was formed, with a view of pnrsuing our investigations in regard to Spiritualism,

and at the same time assisting the poor.

On the 9th of June, 1852, we rented Franklin Hall on Sixth below Arch street, for public meetings. These were continued about one year, at which time the society rented Concert Hall. Having advertised our meeting there for Sunday morning we were surprised and mortified to find that the proprietor had locked the door and put a notice up that there would be no meeting. Soon after this we rented Samson Street Hall. There we held meetings for twelve years—from 1854 to 1866—and were then notified that the building would be needed for other purposes. During those years we had lectures by some of the ablest men and women of the age, and thousands of interested hearers listened to the truths of our philosophy and religion.

We had meetings in Washington Hall, from September, 1866, to July, 1868; in Concert Hall, from September, 1868, to September, 1869. From this place we removed to Stock-ton's Church, corner of Eleventh and Wood streets, and held meetings there from Septem-

ber, 1869, to June, 1871.

During the past season we have had our lectures in Institute Hall, north east corner of Broad and Spring Garden streets, and have had a course of lectures equal to any we have ever had. My health will not permit me to speak on this subject any further, and I am glad there are others here who will do this for us better than I can.

ADDRESS OF ISAAC REHN.

You have listened to the historical sketch of Spiritualism. There are other aspects in which this subject may be viewed. One is its tendency in moulding not only the religious, but the scientific, social and political senti-ments of mankind.

I think we may safely say that no other movement has ever been started that has done so much toward modifying the opinions of mankind as the spiritual movement. This has come in part from its popular manner of

presenting the truth.

While we have thus done a good work in the way of propogandism, there is another method by which this has been done, and that is the form in which these manifestations have in different families all over the world. These mould and shape opinions in private circles. The result of the manifestations from these, scattered all the world, has in my judgment, had more influence in moulding public opinion than any systematic efforts that we can make. We can not get the ear of the Catholics or any other of the religious sects, but if the manifestations occur in their sects, but if the manifestations occur in their families, they will seek an explanation, and the seed thus sown will spread and grow. A very brief survey of the shape which public opinion is taking will convince us of the powerful influence which liberal sentiments are producing upon the public mind. In this country we have a more rational system of faith. It has spread throughout Europe, it has infused itself into history, and we can find it through all the periods of the past, all through the records of the past the grand and beautiful the records of the past the grand and beautiful sentiments which we are inculcating have been, at times, presented in these. We have as a general thing no simple doctrine that is new. They are becoming consolidated, in contradistinction to the conservative elements, and we notice this fact by the efforts which are made by our opponents. We find that their organizations are tending everywhere to consolidations. This means a reaction against the liberal movement of the age, and first and foremost does it mean a reaction against the spiritual movement of the present day. They know they can not meet us in a fair field, hence they rely upon authority.

Those who look at the condition of the world

will see that mankind is divided into two classes, on the one hand those who maintain the doctrine of authority, and on the other, those who maintain the rights of private judg ment. They who are not for are against us those who believe on either of these stand by themselves. These facts are exemplified in all those movements which are now looking toward the recognition of God in the Constitution. Their efforts all point exactly to one end—the establishment of authority over individual judgment. On the other hand we stand before the world the avowed and expressed advocates of the right of private judgment, which is the elder doctrine of Protestantism.

Martin Luther rebelled against some of the doctrines of the church. He was a Catholic in all other respects. He simply claimed the right to read the Scriptures, and protested against the sale of indulgences. He never had a conception of what would be the ultimate result of these steps. He did not see that that doctrine would override all authority. I look upon the Spiritual movement as the head and front of this Rationalism to-day, its true exponent. It lies simply as I have said, between these two doctrines—that of authority and of private judgment.

What has Spiritualism done to promote this? It is the head and front of that liberal movement which, in the course of the ages, will embrace within its limits all who deny the doctrine of authority.

Every man or woman who feels that the individual soul is above all else, whether they be infidel, liberalist or free-religionist, will be embraced within its comprehensive limits. and I may not live to see the day when this issue shall be met. There is no middle ground -not a single spot on which you can stand between these

The solution of this question is one which the coming age has got to meet. In this enlight ened country where reason reigns to a larger extent than in any other nation, I think, it may be settled peaceably. In Mexico and in many parts of Europe it will not be likely to be solved by peaceable means.

When we see what has been effected by liberal sentiments in our country, we discover that in proportion as we are released from authority in the church, we are beginning to see that we are also free in the government. What right has a majority to oppress a minority? The resolution of the theological question is the resolution of the political question also. The ultimate object of the Internationals is to bind mankind into one family. The Spiritual movement is liberal from its inception to its triumph. Every rap that comes upon our table breathes the sentiment of liberty; it throws us back upon our individual judgment. I look

upon the Spiritual movement as the most pow-erful lever that the world has ever seen. I af-firm that it is the most significant, because it bases itself upon that solid foundation which no ingenuity can subvert, no logic can over-throw. Even the men who discountenance our doctrines are indebted to it for the triumphs which they have achieved. Herbert Spencer and the liberal writers of Europe, although they disavow a belief in Spiritualism, are in the main working for us.

MRS. A. E. DE HASS.

I do not feel like making a speech after listening to the able remarks of Mr. Rehn, but I am impressed to read a poem, published in the Banner of Light, entitled—

THE ANGEL, BY THOMAS WICKERSHAM. It illustrates a phase of Spiritualism which is of deep interest to us all, the return and identification of familiar spirits:

God bless thee, Jimmy Nolan, and bless thy spirit-band! My soul salutes thee, angel, a guest from summer-land, I hear the spirit voices—they whisper in my ear; I know I am immortal; departed souls are here.

Thy coming, Jimmy Nolan, is wonderful to me, My fervent prayer is answered, my soul from doubt is free, I thought not, in my weakness and gathering despair, That God would tend an angel in answer to my prayer.

Thy presence, Jimmy Nolan, as messer ger of truth, Is 'fulgent with the glory of an immortal youth, It floods with light that river—the unseen country's bourne,

Streams through the secret portal, bids mortals cease to

In wonder, Jimmy Nolan, I here confess my soul Before an unseen power of mystical control. Who will believe this marvel-that I, with mortal breath, Have talked with thee, immortal, beyond the gate of death?

In myst'ry, Jimmy Nolan, our friendship thus began, Though not thy brother mason, I am thy brother man; In faith, in works, in worship, in love and holy prayer, "We meet upon the level, we part upon the square."

Believing in old legends—old myths of long ago, Is not the faith our pirits in secret learn to know, Faith lives by soul-communion that proves a heaven That proves a "real presence" from heaven present

In duty and in kindness we ever work and toil, Not with that emulation that seeks the victor's spoil, But with high aspirations, in common brotherhood, Our great reward for action the joy of doing good.

We own that mystic worship the arcients used to know, Beside the sacred Ganges, in ages long ago; That worshiping in spirit, with souls in sweet accord, When sitting down in silence to wait upon the Lord.

We know not by our wisdom what is that wondrous power, That renders every lover oblivious of the hour; It fills and rules all creatures in earth and heaven above; Therefore the loved disciple has written, "God is love."

Not in the crowded temple, not where the priest attends, But from our secret closet our fervent prayer ascends. And prayer thus breathed in secret like incense upward Joy fills the waiting angels; their hearts pray for our

Oh, may that Holy Spirit, heard in the wild bird's song, Heard in the voice of waters that gushing foam along, Heard in the angel-voices that cease their music never, Become a light to cheer us, to hover round us ever.

ADDRESS OF JACOB PARSON.

As I contemplate what Spiritualism is teaching us of ourselves, I feel as though that was its most important office. The angel world returns to us and inspires us with feelings that stir our very souls, and we learn something more of ourselves. We learn that there is a latent power dwelling within us, a fire ready to burst forth and purify our lives. They teach us how every act makes its impress on our us how every act makes its impress on our souls; and we bear it to yonder shore. They teach us to unfold ourselves each day, and live more truely to ourselves. It is teaching us to listen to the still small voice within.

ADDRESS OF MRS. S. A. ANTHONY.

When I look around and see the progress that is going on in the world, I cannot but rejoice. I know that there are thousands inquiring into Spiritualism to-day. Not only among the Spiritualists but among the church people even in the pulpit. They may deny it, but they are seeking as you are, to learn what can be known. There are many in the Catholic church who are seeking to understand these lic church who are seeking to understand these I believe there are more in that church than in any other. In their families they are having manifestations that they nor their priests can not comprehend or put down. lady came to me a short time ago, who had buried six of her family, she said, "I desire a communication from my son, for he has troubled me, and appeared to me nightly ever since he has been dead, and I want to know what it is that troubles him so much." She received a communication from her son, and and when I awakened she was in tears. She told me that she went to her priest and asked him to offer prayers to lull the spirit of her departed child, but he could not do it. He told me to seek a channel where I could hear from him, but he said I needn't speak about it.

Spiritualism is the means of elevating humanity, hourly and daily. Every aspiration of a true spiritualist brings back truths from the spirit-world. Let us, then, be faithful; be true and just to ourselves and our friends in the spirit-world will ever be near us to guide us in the night.

ADDRESS OF PETER OSBORN.

In order to know what Spiritualism has accomplished, we must consider what was the tendency of the human mind at the time it was ushered in.

There was a general tendency to skepticism
—not only outside the churches but in them
also. I am by no means certain but this tendency would have increased until we should have had nothing but Materialism.

Spiritualism met a great and growing want of the age. It has instructed us that we not only live after the destruction of the physical body, but that we carry with us everything that per tains to our identity. It has not only supplied this demand and removed the skepticism from millions of minds, but it has modified the doctrines of the churches. I have been in the habit of visiting our churches occasionally, and I know that their doctrines have very much changed in the last twenty-four years.

ADDRESS OF ALFRED B. JUSTICE.

There is a question that I would ask us, What is Spiritualism actually doing for us in our individual lives?

We may admit the positions and phenomena presented by Spiritualism; we may look at i merely from the standpoint of curiosity, and we are no better or no worse than we were be-fore. I do not think Spiritualism has done its work for us until it acts upon us and makes us better men and better women than we were

I think it has made me a better man, and I think it has made others better. I met a man think it has made others better. I met a man the other day—a poor man, working for his living and that of his family. He told me something that Spiritualism had done and was doing for him. Passing home from his work one evening he met a very poor woman, miser-ably clad and smelling of whisky. She asked him for assistance. He passed on a few steps, and something said to him to go back and ask her what she wanted. He did so, and found she wanted something to eat. He took her to a stand and got her a supper, and said to her: "I shall go by here this time to-morrow evening. If you want anything to eat, you can see me as I pass."
The next night she was there, and he asked her what she did and where she stayed. She

The next day told him at the station-house. being Sunday, he took his little boy and wen to the station house of that district. He said he had never been able to reach her, but when He said she saw the little boy, she began to cry and said to him, "Why do you come here to see me?" Looking at the little boy, and bursting into tears, she said, "I had a little boy once that resembled him."

The man asked her to go to his house, as his wife, to whom he had spoken of her, had some clothing for her. She did not come, however, and he missed her for sometime.

One day as he was coming out of his place.

One day as he was coming out of his place of business,—a neat, well dressed woman came up and spoke to him. He did not recognize her. She said: "Don't you remember the woman you visited in the station-house? I am that person. I have been at work since the woman you visited in the station-nouser. I am that person. I have been at work since then. I have got an entire new suit of clothes. I have had a bath, and my hair is clean. I have changed my habits. I feel like a new woman. You are the only man who ever took me by the hand. Now, I want to go out to service, and if you have no objection I shall come and see you sometimes." come and see you sometimes."

What will be the result of it I don't know

but if we can make our Spiritualism practical

in that way, we may be assured that it will not only make us better, but the world also.

Dr. H. T. Child remarked that we had a good meeting; and he would say—not as the churches said—we would meet again next year "if we lived," but whether in these rooms or out of them, we would meet not rooms or out of them, we would meet not only next year, but often, to commemorate our anniversary. There are hundreds and thousands around us now who have met and mingled with us in the days that are past, and who are still with us, our loved ones—friends who never die who never die.

The exercises were continued in the evening. Dr. Child remarked, that there was a phase of Spiritualism that had not been noticed, and that is our publication, in addition to the numerous books and pamphlets; there were over 50,000 papers issued weekly in advocacy of our

ADDRESS BY MRS. BRIGHAM .- INVOCATION.

Our father, thou, who art the giver of all our blessings; thou, who art a blessing in thyself!
No higher gift cans't thou give than thy sacred
and loving presence! No deeper peace can
breathe through our spirits than that which comes to us with an understanding of thy love and everlasting protection. Thou hast given us all that makes life beautiful; all its joys us all that makes life beautiful; all its joys which stand together like days, grand with golden sunlight, perfect in brightness! Thou, O, father, hath given us our sorrows and rainy days, for by the dropping of human tears, the springs of human joy are fed and kept full.

We may not understand thy providences; we may not see the source of good, or understand the beauty and love dwelling in all thy designs, but thou hast pity for our ignorance.

designs, but thou hast pity for our ignorance, and help for our weakness; for thou art ever-

more our father.
While we bless thee for all truth speaking to our minds, and pouring a flood of light upon the human intellect, we would also thank thee for the light that shines within our spiritual nature, which casts its light upon the soul, for thou hast kindled through all our angel labors, that glorious design to help each other; that thou hast at last, through Spiritualism, taught us that man can never die; that his soul, uplifted from the night of death; that that which men call death is but an open door for us to pass into the higher, from the earthly shore;

the dwellers upon the earthly shore.

Teach us to be just and wise and charitable: and above all things, to seek all the light that we may have, so that it may shine on our path-way, and thus bless us, and enable us to bless

and if mortals can go to the spirit-world, it is just as possible for spirits to return and bless

LECTURE.

You are aware that this is the 24th anniversary of the advent of Modern Spiritualism. To-night, we will take Spiritualism for our subject. Not that it is new by any means, but because it is true, and forever beautiful-inter-

esting.
We know that persons have heard of Spiritualism more or less for years; and yet, they are asking the question, "What is Spiritualism?" You can find out what it is, if you read and listen attentively; therefore, that person, who, perhaps, has not time or inclination to read extensively, goes on quietly, and does not know what Spiritualism is. what Spiritualism is

We do not mean that twenty-four years ago. to-night, this subject was born into the world. We mean that Spiritualism is as old as hu-man life, but that man did not understand it, or apply its principles or its laws, as he does those of steam, wherever these are known. You know it was a long time before mankind knew anything about the application of steam to any useful purposes. Now, how general is this. Only recently was it brought into such general use. Now the world is blessed by it; distance is almost annihilated, and electricity has become impressed into human service, as

as errand boy of man.

So it is with Spiritualism—a power which has been in the world through all the ages. People wondered at it, and believed that it came to prove that there was something mys-

Modern Spiritualism only grasped that force and explained it, brought it to man and made it useful. So, when we say its modern unfoldments have been in the world twenty-four years, we know that the principle has been in the world as long as man himself.

Spiritualism is a science, a philosophy, and a religion; its work is peculiar. You may judge of a person by his deeds; so, you can judge of Spiritualism by its works, as you judge a tree by its fruit.

What is it possible for Spiritualism to do? What does it claim to do? Men have been in doubt about the change called death, and have looked upon everything connected with the after-life as exceedingly dim, indefinite, and supernatural. They have linked all these words

Yet, the bible itself, stands as one grand history of the power of the spirit-world, showing that mortals have never walked alone; and that as they had their friends visible, they also had invisible friends. Through all the history of the past, we find these records. The Old Testament is full of these manifestations.

We have seen how the angels talked with Abraham, Moses, Lot, Jacob, and many others; how they came to mediums in olden times, with wonderful manifestations, and yet, useful

in their way.

You can read these for yourselves, and you will find that whereas the Bible has been to you a sealed book, a compilation of mysteries, with the light of Spiritualism, it becomes easily plained; for men can understand how these mysterious things occurred in the olden days.

We find that the churches have claimed that

a part of their grand strength rested in miraa part of their grand strength rested in mira-cles. They claim their superiority above all others on this account. Spiritualism of the present day holds its light, as it were, in the centre of the universe, and while it shines brightly about its immediate position, it shines far forward into the future, with equal radiance. It shines also upon the past, and shows man-bind its Spiritualism and today all are conkind its Spiritualism, and to-day all are con-nected. The Spiritualism of the present is explaining the Spiritualism of the Bible. Spirits being able to return to-day, they are

able to tell us how they come. This answers the question of the past, just as well as those of to-day. Under this clear light, the shadows of to-day. Under this clear light, the shadows of the Bible drift away, and are seen by us no

Men tell us that although they believe that argels did talk with men in olden times; that Jacob saw a ladder from earth to heaven, and that at another time he wrestled with an angel, and that the shepherds heard the voices of the angels; that Moses and Elias appeared unto Jesus and the Apostles, it is very difficult for them to believe that the spirit of their mother, father, sister, or friend, can return to day with messages of love and affection. He knows that messages of love and affection. He knows that which has been done can be done again, under like circumstances; and all that is true and good, and pure, and beautiful in the past, lives to-cay, and never can die.

If, then, the spirits of the olden time communicated, we ask of these doubters why they cannot come to day? They say the Rible Acceptage.

municated, we ask of these doubters why they cannot come to-day? They say the Bible Age was a peculiar age, and God and the angels were in communication with mankind. Why is it that you think God gave man, in one day, all that he should require? We see the sun rise to-day and pour out a perfect flood of sunshine; but these sunbeams do not say, look upon us—we are the children of God, tearing his golden signet but there can be no other day—the night signet, but there can be no other day—the night

We know this is not so, for when the day passes and the night-time cometh, other days will follow as surely as night follows day. God is like the sunshine; he did not pour a flood of spiritual radiance upon the ages of the Bible in particular, for their morality was by no means peculiar; neither was the intellectual development of the Jews, equal to many of the other nations. He gave them wisdom, because they needed it; and he gives it to us to-

day for the same reason.

There is work enough for angels to do, for their inspiration has never ceased to flow, and humanity have known more or less of it, ac-cording to their conditions; and so, Spiritual-

ism lives to-day as it did then.

If you study profane history, you will learn that all the old philosophers knew something of what Spiritualism was. Socrates was a medium, and conversed with his spirit guide, or demon as this was tarmed.

dum, and conversed with his spirit guide, or demon, as this was termed.

Confucius, the christ of the Chinese, gave them an inspiration almost equal with that which Jesus gave. So we find something of the same kind among .e old philosophers—many who gave out id lmost identical with those which the spirit e us to-day. Constantine was a clairyoy at and saw many vistantine was a clairyoy at any clairyo stantine was a clairvoy nt and saw many visions, which the spirits gave him.

Joan of Arc was one of the most wonderful of all the mediums, whose lives have made glorious the past. We find their experiences are repeated in many instances to-day, only they could not understand these things as well

In modern times, to be a medium was either In modern times, to be a medium was either to be worshiped or made a martyr of. They were supposed by some to be influenced by the Divine Spirit, and by others to have familiar spirits. So, as we trace the foot prints of this grand philosophy and religion, we find that men, according to their condition, feared it, or worshipped it, but they seldom appreciated what came to them either intellectually or spiritually

The manifestations to day have become more clear, and now as we look back upon them, we can scarcely find a family who have not some treasured ghost story in their history, dreaded and feared by the trembling children, because it was not understood.

You have heard, to day, the history of the manifestations at Hydsville, N. Y., and the wonderful discovery of the intelligence which these convey, the grand fact which marks the day which we celebrate. Twenty-four years ago, that intelligence was first discovered by a little girl, and since that it has gone all over our land, and all lands. In the family of the Wesley's, there were wonderful manifestations, but they were denounced as being the works of the devil, and anti christ, and no good results could come from them. There was one daughter—Elizabeth, who had received evidences of immortality, and the only evidences

she ever had from these invisibles.

But, says one, they come as a disturbing influence. Don't you know before you can have a harvest the ground must be disturbed, plowed up, and the harrow must go over it; so before the world can have any great good there must be agitation and disturbance—something must be agitation and disturbance to unsettle it, and then something good enough to sattle it upon a higher plane. Then, as no to settle it upon a higher plane. Then, as no truth is ultimate, again and again will it be dis-turbed, and each time lifted higher after these

manifestations. We know that in the past Spititualism has presented some unpleasant aspects. When we take history just as it stands, we conclude that the old witchcraft of Salem bears the same relationship to Modern Spiritualism that a green apple bears to the ripened fruit. It is the same kind. There were manifestations of mediumship, genuine and true, which people could not understand.

Sometimes people say, "If Spiritualism is true, why does it not explain itself, and introduce itself to the world?"

It came just as soon as the world was ready to receive it. When Modern Spiritualism came forth with its rapping mediums, they were mobbed,—it was dangerous to venture abroad, so benighted and superstitious were Some of the ministers went to investigate this, and they have come back, saying nothing about it. We have known judges, lawyers, doctors, some of the ablest men and women of the country to investigate this, and they have become satisfied that it is We remember in your city Prof. Hare, at one time considered the leading chemist in the world, said, "It is absurd to suppose that this power comes from spirits." He commenced investigating it, and soon became satisfied of its spiritual origin.

Spiritualism has gone into all the churches, and is doing its work there among the ministers and the people, yet there is a fearful tide of skepticism sweeping over these. Men do not know whether there is really another life beyond this, when their fathers and mothers and the little golden-haired children are laid away in the silent grave; they do not know that they shall ever meet them again.

As this doubt widens and increases thought throughout the land, the world has a great want, and that want is what Spiriturlism can supply. Every doubt is set aside by the positive knowledge of the immortality of the soul, which Spiritualism alone brings to man.

Spiritualism does not say we want to build new church. We do not want to have a special sect or creed. Spiritualism wants to make itself as free as the sunshine and the waters, that wherever there is a soul that wants light; that thirsts for the waters of eternal life, it shall be satisfied.

Spiritualism has spread abroad in the world, until to-day there is not a nation or class of people but feels its power in a wonderful degree. In every church in the land this influence is felt. There are preachers who receive inspiration from a source which their congregations know but little about. There are circles being formed, and mediums are being developed all over the land, and the great work

At the close of the lecture, a poem was

improvised.

Our Correspondence.

[John Brown Smith is open for engagements to give a course of independent lectures on the "Science of Human Life," in Pennsylvania or adjacent States, during the spring and summer, West during the fall, and South in the winter season. Engagements only made for one week in which eight lectures will be given, viz: "The Science of Human Life"; "Republican Government—is True Principles"; "Universal Sufrage"; "Temperance—its Moral, Legal, Physical, and Medical Aspects"; "Labor and Capital—their True Relations"; "Vegetariansm—in the Evolution of Man"; "Man—his Spiritual, Moral, Physical, and Social Nature"; "God—in the Science of Life." The First, Seventh, and Eighth Lectures embrace the subject of Spiritualism. Permanent address, 812 North Tenth Street, Philadelphia, Pa.]

MAN-THE PHYSICAL.

[From John Brown Smith, Our Traveling Correspondent. A study of the best conditions for securing the harmonious unfoldment of humanity, has excited a deep interest in earnest, thinking minds in all ages; but at no period in history has there been such a multitude of investigators in the various fields of practical thought and experiment as to-day.

A dependence on an extraneous power outside of the soul, for producing a plan of salva-tion which will furnish a loop hole to avoid the inevitable effects of violated natural law

has cursed by its mythological teachings, all past experience of soul evolution.

It is difficult for this generation, raised under the contracted influence of a false science of life, to conceive of the native expansion of intellect, freedom and independence of thought, vigorous and symmetrical devel-opment of both brain and body, which is posopment of both brain and body, which is possible for every person who is nurtured in accordance with the conditions demanded by the pure instincts and inherent laws of self-development in all mankind. At best, we can only make an effort to grasp the fundamental principles inherent in man's organization, which will serve as mile-posts to all travelers, indicating in a general and special way, if possible, the true pathway of life.

"Man, know thyself" is a proverb which will stand while human bodies can exist on this earth, with equal force as of old, to urge forward all scientific investigators in their grand labors of practical utility, in furtherance of the cause of soul evolution.

It is becoming gradually, and finally will be

It is becoming gradually, and finally will be universally acknowledged, that knowledge is the only savior which can secure continuous progression. These facts make the study of man the vital question to every person who has been thoroughly emancipated from extraneous mythological Gods.

It has been gradually forced upon the minds of scientists, that the functions and faculties of man and animals are precisely of the same character, only differing in degree but not in kind; the same laws control in the reproduc-

tion and growth of their physical organisms.

The same difference in degree, but not in kind, is found in their instinct nature, but unfortunately this time in favor of the animals, in degree at least. As all higher developments of organized life have of necessity to come up through the experiences of all lower conditions, the question is pressed home with force to the mind, as to whether this loss of acuteness of the instinct nature of man ought

to exist as a fact.

A careful study of the natural instincts of animals that roam in freedom in the wilds of nature, will furnish us with the data for the statement that pure instincts exhibit self-regu-lating powers, almost ent rely wanting or perverted in civilized man. His finer and more sen sitive organization ought certainly to be equally able with animals, to roam amid a thousand poisonous plants, and have sufficient acute-ness of instinct, to select like them only that which is best for the sustenance of the physical body. Nature is no discriminator in her laws; they apply with the same unrelenting force in all like conditions and powers, or functions. Let us learn wisdom from the dumb animals of tile forest, which will put to sheme the conditions. which will put to shame the egotistical pomp of ignorant, man made Gods; they exhibit a simplicity in habits of eating, drinking, and other matters of hygiene, which are the very fundamental principles of life, and which if persistently put in practice, would eventually eradicate almost all sickness, intemperance, crime, corruption, and degradation.

Thousands of families in our free Republic to-day, have entirely discarded the offices of a religious teacher, while other thousands have discarded the old family doctor. Instruct the people in physiology, anatomy, and hygiene, in a thorough, practical manner, and both of these twin brothers of dogmatic barbarism will depart before the light of a true knowledge of life principles.

I speak not against Nature's true physicians, but only against an arrogant, dogmatic system of medicine, without a redeeming trait, and which increasing knowledge must soon bury in oblivion.

Sickness is by many not any longer looked upon as the infliction of an "All-wise Prov-idence," but the inevitable result of the violation of physical law.

In fact, men go so far in these advanced days of thought, as to question the correctness of a condition of society which demands that laborers shall work at severe, muscular occupations for ten or fourteen hours each day, in order to support a family; such a condition of things is evidently not upon a sound basis; yet our present methods of living, which habit seems so determined in retaining are very deficient when critically analyzed. Much of the expense and labor of household drudgery might be saved to women, by adopt ing methods of simplicity in the selection and cooking of food.

It is wrong to exhaust all of the vital energies in muscular action or labor, and a true reformation in relation to a correct science of life, must begin at the foundation. It is about time that people recognized practically, that a brilliant intellect is of no use to a per son who is possessed of a weakly, diseased,

dyspeptic pretense of a body. Physical Salvation means pure instincts, correct habits of eating and drinking, without which it is difficult to govern the passions; good health, which secures to us a joyous, pure love for the true and noble,—these treasures are only obtained through obedience to the unchangeable laws which regulate all or

ganized life. Faith or religion is of no use in saving the body from violations of eating, drinking working, sleeping, resting, or breathing, yet these daily violations will deprave the manifestations of the soul to such an extent as to destroy the capacity to be happy in a rational heaven. All the prayers, faith, devotion, and worship of saints can not in one single particular avoid the inevitable penalty of vio-lations of physical law; these laws are like the fundamental principles of arithmetic, be-cause it is not possible to understand the higher principles of the mensuration and of life, until you master them.

algebra of life, until you master them. The life processes of the involuntary functions of the body, constantly receive their pro pelling power from the brain independent of the will. These tearing down and building up processes press forward with activity dur ing the whole of life, through the medium of the circulation of the blood; the constant action of the heart and other internal viscera carry forward these functions impelled by magnetic energy from the brain.

The method of liberation of these magnetic forces from the atmosphere is wonderful in-deed. The lungs perform the double offices of inhaling a pure atmosphere from which the magnetic currents are liberated, and conveyed by the network of nerves, which branch from the arteries and center in the brain, hence, the very existence of life depends upon a constant supply of these currents, and an inferior quality or deficient quantity at once strikes at the very foundations of life. The exhaling process of the lungs is carried forward for elimination of unnecessary elements from the body, and only pure air possesses the proper chemical properties to carry forward this func-tion effectively. The mental and physical ca-pacity for labor or vigorous effort is governed by the efficiency of the lung power largely; if these qualities are desired by the public from lecturers, they must furnish conditions, or both speaker and audience will go to sleep. Philadelphia, Pa.

Items from Lois Waisbrooker.

Bro. Jones:-I should have written a week earlier, but was prevented by a severe cold which nearly prostrated me. My last, I be-lieve, was written from Erie, Penn., the first Sabbath in May. From thence, I went to Hudson, Ohio, to spend a pleasant week with my daughter and grand children. Dear little ones, how fast they are distancing their infancy; six and ten years of age. In eight years more Laura will be eighteen, and if she follows in the steps of her grandmother-a wife and mother, and —well, three times eighteen, and a great grand mother. Really, it makes me feel quite ancient. A week soon rolls away, and the pilgrim feet can tarry no longer, and Tuesday, May 14th, finds me in Wooster, Ohio. Nearly eight years since I passed through Wooster, stopping one night at brother Nailer's. They received the wanderer kindly, but being unknown to fame, and somewhat sad and unsocial, even the name of their guest passed from their memory, and in after years, when "Pebbles," "Heart Leaves," and "Things as I See Them," attracted their attention, they often expressed a wish to see the author, and sometimes talked of writing to her, never dreaming that she had been beneath their roof, and was holding them. been beneath their roof, and was holding them in loving remembrance all these years. Nearly alone in their faith, they have kept their lamp trimmed and burning, and soon the bride-groom's cry will gladden their ears. Wooster shall arise and shine, for the dawning of her day tarrieth not. A day and a night, and nine copies of my books to be read, of ninety-nine each, and each to yield its thirty, sixty, or a hundredfold in the years of the future—this, making due discount for the barren soil of careless readers; thus much to seed the soil, and then I passed on, leaving to the angels the care of the germination which, matured, gives the bountiful harvest.

"Ripen for the hands which sowed it; Ripen for the hearts which nourished— Both shall share the harvest bliss." -Mayweed Blossoms.

CRESTLINE

next claims my attention; not so much from the prospect of doing, as that of rest and social converse with valued friends. While here, a clergyman, member of the Anti-secret Society Association, desired a hearing that was refused the Methodist Church, and failed also to get a hall. The next night, a man who had traveled with Mark Twain, wished to give a lecture on the "Holy Land," and the church doors opened readily, while the minister gave his active influence in gathering an audience. The friends of the opposer of secret societies proposed that he give his lecture upon the street, near the aforesaid church; and on the same night that the "Holy Land" was being discussed, a prominent Methodist remarked some two or three times during the day, that it was a convenient place for brickbats. Brickbats in prospect, and "Holy Land" carried the day. Free coun-try, this! Free speech encouraged! Enlightened, Christian people! Left for

CARDINGTON on Friday morning, where the Hagars, Smiths, Ewings, and many others, equally faithful, are watchful for the success of the good cause. Found sister Rouse, companion of the ascended J. T. Rouse, here. He has gone where sight-

less eyes are unknown, while she remains "A lonely wanderer here."

Friends, give her the sympathy of your loving hearts, and angels will bless you. Books in good demand. Oh, when will the time come when health will permit of the added power of the living voice,

coming autumn, I hope and trust.
Went to Ashley, on Sunday; attended the
Lyceum, and when the paper, prepared by the
children, was read, the first selection was from "Mayweed Blossoms." A thrill of pleasure, to find that thoughts penned in obscurity, were thus becoming common property. The fact that some copies of my books had preceded me, helped to the sale of several more, and weary in body, but content in mind, I returned home with the Cardington friends. I must not forget to state, however, that the hall at Ashley is being re-built as fast as possible, and they hope to dedicate it on the Fourth of July. A fitting day, for though Orthodox fire destroyed their old hall, it could not consume the zeal of those who have broken the chains of theological bondage from off their spirits. On Monday, May 21st, went to

MARION.

a growing town, where I met with good success, and good friends. Sisters Cowles and Shaw, have labored here and at neighboring points in the State with good success, and here, the latter was called by a minister of the place, "That Spiritualist hag." "Blessed are ye," etc. Tuesday night found me at the hospitable home of Dr. Cooper and his good wife, and Wednesday, on to

WINCHESTER, IND.,

to tarry for a night in the house of Brother and Sister Bradbury. Usual success. "Yes, I have read your Helen Harlow's Vow, and I want the This is the home of sister Amelia Colby, and the people in the region round about have found it out too. She is no still-born child of the kingdom. Thursday evening finds me in

ANDERSON.

and Dr. Westerfield, already on the alert for the comfort of those who should come to the Convention, meets me at the station with a kind greeting, and says to the hackman, "Take this lady to Mr. Stratton's." Thanks, Dr., for finding me so good a home; and thanks, Brother and Sister S., for your kindly sympathy; and indeed, they were all kind, so I do not see how I can consistently leave out any. Thanks to you all, good friends; may your shadows never grow less.

The Convention was a grand re-union of old friends, and the forming of many new friendships, which hope fondly says, will grow brighter with the coming years. Work was also done, the results of which will be known in the future.

The speakers present were Leo. Miller, Dean Clark, Robert Dale Owen, Cephas B. Lynn, an ex-Rev., Mr. Stewart, of Kendallville, Ind., Amelia Colby, and Addie L. Ballou; a constel-

On Friday evening, Leo. Miller gave an excellent discourse upon the subject "Woman—

her relation to temperance and other reforms, taking ground that woman, with the ballot to aid her moral power, must do what man, after forty years struggle, had failed to accomplish —grapple with, and overcome the demon of drupkerness. drunkenness.

Saturday evening, Robert Dale Owen fa-vored us with a calm methodical discourse upon "the Present aspects of Spiritualism." The first two days of the Convention were taken up bath morning was occupied by Mr. Stewart and Dean Clark. I was a little afraid of the ex-Rev. I expected a sort of hybrid—a mixture of Orthodoxy and Spiritualism—but I was happily disappointed. The trumpet he blew gave no uncertain sound. Brother Dean I had never heard before, but I was not long in deciding that he was an earnest and capable with business and conference meetings. Sabciding that he was an earnest and capable worker.

In the afternoon, Cephas and sister Colby occupied the time. Cephas is deservedly popular. I do like to hear him talk, but he brought in more of Jesus, and Our Father in heaven then possel. It might have been been heaven, than usual. It might have been because he was enjoying the hospitality of an Orthodox family. thodox family. However, as to Amelia, we certainly had the thunder and the lightning from the platform, and a tempest of applause from the audience; and if the still small voice was lacking, and the Hebrew God absent, she seemed to be very little troubled about the matter. In the evening we had sister Addie Ballou and Leo. Miller. The fact that brother Leo. was the first and the last speaker of the Convention in province and the last speaker of the Convention in province and the last speaker of the Convention in province and the last speaker of the Convention in province and the last speaker of the Convention in province and the last speaker of the Convention in the last s was the first and the last speaker of the Convention, is praise enough for him, but of Sister Addie I must speak further. The God of Lois blesses her every time I think of her bravery. Brave, yet her sensitive spirit shrank from the known opposition of friends to the subject chosen; and this with other disturbing influences. prevented her doing herself justice, as those who had listened to her before well knew. But those who had not, said, "If you call that a failure, I don't know what success would be.' "The simple earnestness with which she told of the wrongs of the outcast and crushed ones of earth, was eloquence in itself." "It made a deeper impression than any lecture of the course." Such were some of the comments made upon what the dear sister was grieving over as a failure. Heaven bless you, sister, I would rather have such failures than the suc-

Rebert Dale Owen was elected President for the ensuing year. Dr. Maxwell, with others whose names have escaped me, Vice-Presidents, and brother Buel retains his post of Secretary and now, though well pleased in the main with the Convention, I must

cess which too often yields but stupid starers and loud huzzas. If we can reach people's heads through their hearts, it makes but little

difference whether it is done eloquently or

CRITICISE

a little, or rather, point out a danger to which we as a people are liable. We are too well pleased because the great ones of earth begin to notice us. We are flattered, because those who sit in the seats of influence and power begin to pat us on the head. Beware! Do not get tipsy with elation, or ere you are aware, you will find

yourselves CHAINED to those same seats of power.
"We are not infidels; if you are, go and form your societies, and work in them." Such was language used in opposition to receiving delegates from liberal societies, who did not call themselves, as a body, Spiritualists. The opposition was a success too, for when they found position was a success too, for when they found they could not exclude such delegations under the Constitution, they went to work and changed the Constitution, by an article which admits only of delegates from strictly Spiritual Societies, and of acknowledged Spiritualists where there is no organization. Lo! the poor Infidel. Crucified between two——, the church denouncing them, because they will not accept the claims of a supernatural superstition, and the Spiritualist rejecting them because they have not had the evidence, as yet, which will enable them to accept from the scientific side. I don't see, BROTHER JONES, what these poor outcasts are going to do, unless they help Bro-THER FRANCIS find God.

But, really, what was the cause of all this sensitiveness about receiving delegates? Barnes will is yet to be tested, and if they do not hold to the strict letter of a Spiritualist Association, they fear they will lose that seven hundred thousand dollars. Well, it is a large sum, a grand charity. Rightly used, it will be a blessing to the poor children of Indiana. I should very much regret seeing it diverted from the purpose for which it was intended; but there is such a thing as paying too much for the whistle; and the poor children of Indiana would gain more through the influence of a liberal Spiritualism which attracts the honest infidel to earnest investigation; would gain more through such a Spiritualism without a dollar, except what their own warm hearts prompted them to give, than they can with the Barnes estate thrice told, under the control of a sectarian Spiritualism. It is a grand charity, but is it not time we learned that justice is before charity; and is there justice in collecting money to prosecute the Barnes will case, while a crippled son who supports an aged father, talks from your platform without compensa-tion? Is it justice to collect money for said purpose, while a frail woman, upon whom helpless children are dependent for support, pleads for the crushed and wronged "nobody's child," in the touching language of true womanhood; does this form your platform, with no provision for compensation, but traveling expenses only? She had no farm to fall back upon, no lucrative profession-nothing to make up for loss of time, and wear and tear of the physical frame.

All laid upon the altar, and ten or twenty thousand dollars used to sustain such as will penetrate the veiled places as fearlessly as she is doing, to bring the buried wrongs to light; such a sum expended thus, would do more for the poor children of our country; more in the form of prevention, than seven hundred thousand expended as cure. More anon. Battle Creek, June 3d.

A Note from the Author of Confucius.

Bro. Jones:-The first volume of the "Mastereon," a work which I promised to the readers of "The Life and Moral Axioms of Confucius," is now in the press of Emil Schober & Co., Detroit Michigan, and will be ready for the market about the first of July. The Mastereon, or Reason and Recompense," is a treatise upon mental and metaphysical phenomena, and is given as the result of a most wondrous experience, as a subject of trance and conversational communion with the "immortals." I have spoken with spiritsn iaudible hearing of the mind, for something better than three years and a half, and in this work I have endeavored to give a faithful account of my realizations, and the knowledge which I have gained.

Due notice will be given to those who have subscribed to this work, as per advertisement in "Confucius." The "Mastereon" is to be a 12 mo. volume, of 400 pages, and will retail at \$1 50. Postage

MARCENUS WRIGHT. 20 cents. All orders for the above work sent to this office, will receive prompt attention.

Book will be forwarded as soon as published.

Watertown, New York.

BROTHER JONES: I write to inform you how happily and fast the Cause is progressing in this dogged, bible-bound city.

After having had a general sectarian stirring up at the hands of the pioneer Wilson, satisfied with his phylosophy, we wanted but the phenomena brought forth to carry on the assault assigned the prejudiced parapets of Orthodoxy.

Reading accounts in the columns of your ably edited Journal, of wonderful materializations taking place in various parts of the country, we earnestly wished that we could have someting of the kind occur here, little and ticipating our wishes were to be gratified by the unexpected coming of our gifted Brother, Harry Bastian, in our midst.

Stopping over at my house on his way to the North Woods for recreation and recuperation, he obliged a few friends by holding a seance for their especial benefit, when I tell you, they were treated to a Pentecostal Feast, the words do not convey half the pleasure and happiness we experienced from the bounteous bill of soul-

In the dark, or first part of the circle, spirits came, talked, touched and handled us; rings and a watch from wearers, carrying them about the circle. A few showed themselves to Mr. Taylor, Mr. B's companion, who is a clairvoyant, and by description, were recognized. Several whispered their names, and did many other things too numerous to mention.

In the next, or light part of the seance, more than six different faces appeared at an opening in a cambric curtain, each identified as the dear departed friend of some one present.

I, myself, had a a pleasing, if not remarka-ble test which, elating my heart with happiness, also gave me convincing proof of the

soul's progression.

A little, dimpled baby's hand and arm appeared, holding a small pink rose bud, and pointing toward me, seemed to bid me take particular notice. Not imagining what the flower symbol could mean, I thought, and as it appeared again, remembered when my infant daughter was buried, a similar bud had been placed in her nand.

Soon a sweet little face loomed in sight, which I at once saw was that of the dear one. Overcome with joy, not supposing the request would be granted, I asked if she could show herself as she was at present, and pretty soon a beautiful young lady's face came up, which all present saw, bore a resemblance to the first. This was to me, undoubtable evidence that the spiritual body has growth and change in the after-life.

Others in the circle received equally as good personal tests of their spirit-friends' presence. Altogether, the seance was one of very gratifying and pleasing results, and the friends now look forward to a further fulfillment of their earnest desires when the mediums return from their vacation.

Your paper comes regular to perform its weekly mission among its many admirers here, telling that the Cause of Truth is gaining a solid foundation everywhere, so I do not doubt but before long the large-lunged exciters of the fear of the wrath of God will, like Othello, find their occupation gone.

I hope your worthy Journal has regained its pre-burned out power, and that it may long continue in its noble work of advancing and advocating untrammeled thought. M. S. DAY.

Another Mysterious Clock.

FRIEND JONES:-I am happy to inform you, that your good and highly appreciated paper finds me at my own domicil all right. I am lending my copy round freely to the friends, knowing that it only needs an introduction to increase its circulation. May God speed the JOURNAL in all its purity. Oh! I am perfectly delighted with Judge Edmonds' letter, and the one from Bowling Green also. that the glorious boon to mankind—Spiritual Philosophy—should be made the hobby of every new ism and humbug of the day. But I leave it for those who are competent for the task, and move on toward that

"OLD COTTAGE CLOCK."

Now, Brother Jones, pardon me, but really I could not resist the inclination, or rather the impressment of my dear spirit-guides, to add one more of very recent date, to the list of a late issue. But to be brief. I have an eight-day brass clock upon the mantel in my bedroom, which has not been allowed to strike (through choice) for et least fifteen were W. (through choice) for at least fifteen years. never wind up the striking weight. But on urday evening, before Easter Sunday last, I was in at one of my neighbors, and we chanced to be relating the different freaks of clockstheir death knells, etc., etc.

I went home and retired about ten o'clock, when I was startled and frightened most fearfully by an awful peal from the clock. It struck one only, but very loud, as if it had been done by a sledge hammer, in the hands of the living. Never will I forget it. But the greatest wonder has yet to come. My living family only consists of three. My husband and son both absent. It was no wonder the token

should frighten me.
In my agony of mind, I entreated, in a fervent manner, for an immediate answer from my dear spirit-friends, that if they meant it for our trio to let silence be the answer; if not, for one of my family to please strike once again, which they did almost immediately. Now comes the sequel. In one week, my sister-inlaw, in the state of Illinois, died, or rather passed on into spirit life. Yours respectfully, Mrs. M. T. Edwards.

Cottage Home, May 7th, 1872.

P. S .-- Please tell us through your paper, whether spirit-pictures are a fact or a humbug I have only been a Spiritualist about eight months, consequently, can't swallow everything at once. REPLY: Spirit pictures, spirit liknesses, spirit

photography is a veritable reality, and if you want evidence of it send to this office for specimen. See advertisement.

LOST WOMEN. - Has it ever occurred to you

what a commentary upon our civilization are these lost women, and the attitude of society toward them? A little child strays from the home enclosure, and the whole community is on the alert to find the wanderer, and restore it to its mother's arms. What rejoicing when it is found, what tearful sympathy, what heartiness of congratulation! There are no harsh comments upon poor, tired feet, be they ever so miry, no reprimand for the soiled and torn garments, no lack of kisses for the tear-stained face. But let the child be grown to womanhood, let her be led from it by the scourge of want—what happens then? Do Christian men and women go in quest of her? Do they provide all possible help for her return, or, if she return of her own accord, do they receive her with such kindness and delicacy as to secure her against wandering again? Far from it. At the first step she is denounced as lost!— lost! echo friends and relatives—we disown you; don't ever come to us to disgrace us! lost! says society, indifferently. How bad these girls are! And lost, irretrievably lost, is the prompt verdict of conventional morality, while one and

all unite in bolting every door between her and respectability. Ah, will not these lost ones be required at our hands hereafter?—Mrs. Burleigh.

Voices from the Leople.

DUNLEITH, ILL.—Dr. E. E. Perkins writes.—
Mrs. Perkins has just finished a course of lectures
here in Dunleith, Ill.,—each lecture filling the
town hall. The powers controlling Mrs. Perkins,
their medium, took her in the audience, giving
many tests which have created much interest.

LOGAN, UTAH.—Robert Camm writes.—I am quite interested in the "Search After God," as the ideas and arguments to me are entirely new, and I hope it will continue, and afterward be published in pamphlet form, as in my opinion it would be one of the most interesting books extant.

NEVADA CITY, CAL.—Mrs. J. Ludley writes. I was pleased to see the announcement of the arrival of my friends, Bro. Todd and wife, in your city, and hope they will meet with a hearty reception, for to my mind, there can not be found any more earnest workers in the field of Spiritualism. I shall do all in my power to obtain more subscribers for the Journal.

CINCINNATI, O.—G. W. Kates writes.—There are no present prospects of lectures from the regular society. This conference, as an outgrowth of the lyceum, shows that it is doing a good work. The lyceum is the right end of the work for development of our organic capacity to begin at. We feel proud of it, and are taking courage and becoming hopeful. becoming hopeful.

ORAMEL, N. Y.—Geo. W. Carpenter writes.—
The weekly visits to us of the Journal are halled with interest. I can't see how any body can get along without it. It is the first paper that gets read here. Occasionally I get our Orthodox neighbors to read it of late, so I think they are not quite so afraid of us as they were when we came here. Ignorance and religion have always been opposed to all reforms.

SHELL ROCK, IOWA.—Sarah A. Engle writes. What a stain it would have east upon the glorious cause of Spiritualism, in the eyes of opposers, if our Bro. Slade had not acquitted himself so nobly in his defense. We rejoice that he did so; and most sincerely do we desire that he, with thyself, may feel the life-giving presence of the angels, to may feel the life-giving presence of the angels, to support and sustain you in your noble enterprise of ever battling for the truth. "He is the freeman whom the truth makes free, and all are slaves

ROCKTON, ILL.—Aaron Shores writes.—Your valuable paper is beginning to be appreciated in this town. The few that are taken, are read by more than those who take them. Some who are bound in Orthodox chains have a desire to break away from them. Some of them who can read the JOURNAL on the sly, will do so; and there is considerable inquiry among them as to the genuineness of the mujifestations than read in the second statement of the second stateme of the manifestations they read in your paper. If we could have a good medium for physical manifestations, a good work would be started here. I am doing what little I can to get new subscribers for the JOURNAL, a paper which I can not afford to do without the control of the started here. do without.

STILES, IOWA .- F. M. Milliken writes .- This business of healing is new and very strange to me. One year ago last February, a copy of the Religio-One year ago last February, a copy of the Religio-Philosophical Journal was put into my hand, and in its columns I read a remarkable case of healing, which I set down as a grand delusion or humbug. Mediums had told me fifteen years ago, that I was to become a great healing-medium. I did not believe a word of it. It appeared to me to be absolutely impossible. But since January 20, 1872, I have been healing the sick; have cured catarrh of twenty-seven years standing, and dyspepsia of all ages and stages; also one case of insanity. Fevers yield to my touch like magic. I am more surprised than my patients. I am rejoiced that the "Search After God" fell into such able hands. The Journal has something good for all who think for themselves. Long may you live to send it forth. you live to send it forth.

TOPEKA, KANSAS.—Wm. F. Peck writes.—Our lecturer, Dr. Taylor, who has just returned from New York, has created quite a stir here by his account of experiences among the mediums while there. Very many are anxiously seeking the light, and thanks be to the good angels, many are finding it, too. Not a day passes but some timid Orthodox brother or sister importunes me for an opportunity to attend a circle, but they want it kept quiet, for "what would the church say if it should be found out?" There are no less than four members in good standing in Orthodox churches in this city, who are rapidly being developed as mediums, to my own knowledge, and still the work goes on. Oh, if this cursed spirit of intollerance could be exercised, what grand results would be witnessed. However, it is no doubt well enough as it is. Spiritualism grows as fast as it should to be healthy.

NEW MADRID, MO .- S. L. Ruffner writes .-NEW MADRID, MO.—S. L. Ruffner writes.—
For three months past, a friend of this place, who
gets your paper weekly, has been kindly turning it
over to me, after reading the "Search After God"
and other leading pieces. At the time I took up
the Religio-Philosophical Journal, I thought
it scarcely worthy my notice,—believing as I did
then, that Spiritualism was the ism of all others
the most supremely mad and wild. At that time
I believed but little, if at all, in a future state, and
over my darkened road hung the black clouds of over my darkened road hung the black clouds of materialism through which not a single gleam of "gospel light" could ever penetrate to dispel the gloom. I groped along, expecting little though craving much, without faith in the teachings of craving much, without faith in the teachings of man's immortality, yet, yearning in my soul for a tangible, certain, demonstrable proof of an existence beyond the tomb. If one may rely upon the accounts of phenomena as given in the JOURNAL every week, I see no reason why every candid mind must not, upon investigation, come to the conclusion that Spritualism is supported by truth, and is therefore worthy of the confidence of all. I wish "more light" from "The Debatable Land."

GARDNER, KANSAS .- A. M. Cummings writes. In a school-house near by, my neighbors are praying to an imaginary God. While their horses, which have served them faithfully during the week, stand, hour after hour, tied to the fence mine are munching the delicious grass; in the meantime I am resting, not because it is Sunday, but because rest is as necessary as labor. We have time I am resting, not because it is Sunday, but because rest is as necessary as labor. We have been brought to a knowledge of the truth of Spiritualism through the mediumship of one of our own household, my wife's sister, a girl of sixteen years, became developed at our own family circle, and was repeatedly controlled by our deceased brothers and sisters, in a manner too plain to doubt. And then, an Indian doctor would come and administer magnetic treatment to my sick wife (with good effect), and then the great medicine dance would follow, in which all in the medicine dance would follow, in which all in the house had to take a part, either willingly or otherwise. But there was one remarkable phase of mediumship which I must mention before clos-ing,—the phrenological examinations given while under Indian control. A few strangers were invited in on the occasion of some of these examinations and acknowledged them to be correct in every particular.

Tola, Kansas.—Mrs. M. C. Culver writes.—
The well-known Dan Rice announced by his posters that he would exhibit his circus here the 15th of May. He arrived at the time appointed. There did not seem to be the usual excitement consequent on the arrival of a circus, and the prospect was dull for a crowded tent. At the afternoon exhibition there were only a small number present. When Dan made his appearance in the ring, he informed those in attendance, that he was met by two revival ministers, and that they tried to persuade him to abandon his purpose of exhibiting in Iola, informing him that they had one young man on the "turning point" and feared the bad influences would ruin all their efforts! Dan very eloquently deplored the weakly one young man on the deferred the sad influences would ruin all their efforts! Dan very eloquently deplored the weakly condition of the young man's brain. He said he had traveled thirty-five years in this circus business, and never before had he been requested by bigoted, hypocritical mi isters, to suspend business. He said it was left to the great State of Kansas, in the little village of Iola, to nourish bigotry and intolerance. The consequence was, the evening exhibition called out quite a crowd. He thanked the preachers for advertising gratuitously for him. His eloquent, sarcastic ridicule of the religious bigotry of the clergy was quite a feature of the evening's entertainment. He ridiculed the idea of man being born again; he thought his audience had the good sense to believe they were born right the first time.

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Frontier Department.

E. V. Wilson will lecture in Wheaton, Ill., on Sunday, the 20th of July, 1872, at 10 o'clock A. M., and 7 o'clock, P. M., sharp time. Matter for his department did not arrive in time for this issue.

Select Loetry.

THE LAND OF SOULS.

BY H. WINCHESTER.

From the beautiful Land of Souls,
Across the river so deep,
There comes a spirit and my form enfolds
In a sweet and delicious sleep;
And I dream of that beautiful land,
All fragrant with flowers of love,
Enchanted, bewilder'd I stand,
And list to their music above.

From that beautiful land of light,
When all around me is still,
And the stars peep out so pure and bright,
While the song of the whippoorwill
Carries me back through the lapse of years
To the loved of long ago,
Then softly in my dreaming ears
Comes a voice so sweet and low,

And tells me a tale from the Land of Souls,
Of grove, and bower, and lake;
How day after day new scenes unfold,
And joys that all may partake,
And drink from the river of life evermore,
And eat of the fruits of love
In the Land of Souls, on that ever-green shore Away in the regions above.

Oh, beautiful Land of Souls! away
Beyond the river of Time,
I hear the shout of children at play—
Little children that once were mine;
And my heart leaps up, and, wild with joy,
I gaze on that beautiful scene;
For I see in the group my own darling boy—
But the Valley of Death is between.

Oh, beautiful Land of Souls! Oh, beautiful Land of Souls!
A few more years of pain,
Then away the dark clouds will be roll'd,
And we'll gaze on thy beauties again;
And forever and ever to rise,
Till the earth-stains of life disappear,
And down from the beautiful skies
We'll come earth's children to cheer.

-D. W. Hull, an earnest laborer in the cause, has gone to Kansas again, to lecture and heal the sick.

-The attention of all interested in building is called to Bicknell & Co.'s advertisement in another column.

-Bro. W. S. Downing, of Half-Moon Bay, California, is doing great good by his liberal distribution of progressive literature.

—Dr. J. K. Bailey gave us a fraternal call this week. He was on his way eastward, and will attend the Sturgis Yearly Meeting.

-The Minnesota State Convention of Spiritualists takes place at Mineapolis, on the 21st, 22nd, and 23rd of June.

-A. E. Carpenter, one of the ablest advocates of the Harmonial Philosophy, is now laboring in New Hampshire.

-Mrs. E. A. Williams of Oriskany Falls, New York, lectures and attends funerals, in the central part of the State.

-Mrs. M. A. Campbell, one of our most gifted and talented speakers, is lecturing every Sunday in the Opera House at Utica,

New York. -Brother G. Ferguson, of Clifton, Texas, writes to us, speaking in high terms of the mediumship of Mrs. A. C. Pierce, of Waco, Texas. She is a writing, rapping, trance, and

healing medium.

-Dr. Perkins and wife have been lecturing at Dunleith, Illinois, to large and attentive audiences. Mrs P. gave some fine tests. They are now open for engagements between Dunleith and Hannibal, along the Mississippi

HUDSON TUTTLE has been lecturing at Clyde, Ohio. It is amusing to observe the snaps and snarls that this eminent author has been subjected to in consequence of his unswerving fidelity to principle. Woodhull & Claffin's Weekly has fairly boiled over with rage at the position he has assumed and so nobly maintained, in reference to the "New Departure." Notwithstanding that, he has maintained his equanimity, and we doubt very much if there can be found in all the ranks of Spiritualists, one who is held in higher esteem, or who has been instrumental in doing more good for humanity than he has. His books are read to day with keen interest. His "Arcana of Nature," and "God-Idea, and Christ-Idea in History," are works that will survive him, and be read with profit by future generations.

LIVE STOCK SHIPPERS AND FARMERS Whose market is Chicago will do well to notice the advertisement of A. Bundy in another column. Mr. Bundy has been closely identified with the live stock interests of the Northwest for more than a quarter of a century. He is a very superior judge of live stock, a fine salesman, and a gentleman of the strictest integrity. Having been personally acquainted with him for thirty years, we can heartily recommend him to our friends consigning stock to this market, with the full assurance that they will get the highest price and quick returns.

The Golden Age.

Theodore Tilton, its able editor, says: "The "Golden Age has become (let us say it modestly) a leading representative of the liberal movement." It has hoisted the "Greeley flag," and made Col. Fox, editor of the late Present Age, its agent to secure subscribers. Price, \$3.00 a year; during the campaign, one dollar; seventy-five dollars for one hundred copies to campaign clubs.

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LITERARY NOTICES

Astrological Origin of Jehovah-God, of the Old and New Testaments; being an argument on God in the Con stitution of the United States. This is the Title of a pamphlet of 40 pages, written by D. W. Hull. It is full of fcod for thought, and every Spiritualist or free thinker should give it a careful perusal.

Natures Laws in Human Life-an exposition of Spiritualism; by the author of "Vital Magnetic cure." Boston: Wm. White & Co. This book is highly interesting and instructive, and will take a high rank in the literature of Spiritualism. It treats on a variety of subjects in an able manner, and presents facts of great value to every Spiritualist.

The Science of Health. The first number of this new health journal is published. It is devoted to an exposition of all those agencies so vitally related to health and to the treatment of disease, such as air, light, temperature, diet, bathing. exercise, sleep, electricity, and all normal agents and hygienic materials. It is an independent journal, published in the interests of the people, which is certainly a strong commendation. Address the publisher, S. R. Wells, 389 Broadway, N. Y.

The Herald of Health. This Monthly, for June, is a very excellent one. The opening article was written by the Great Hufeland, in 1795, and is entitled "Abstinence from Physical Love in Youth." Parents, put it into the hands of your boys and save them from vicious habits that lead to ruin. \$1.25 a year. Wood & Holbrook, 15 Laight Street, New York.

Scribner's Monthly for June has as many as fiftythree illustrations, those accompanying Mr. Richardson's "Traveling by Telegraph" (second article) being of extraordinary richness and beauty. There are pictures of Harrisburg, glimpses of the Susquehanna, Havana and Watkins Glens, Seneca Lake, etc., etc. Another interesting illustrated article is on "The City of Warwick," England. Professor Hilgard, of the U.S. Coast Survey, explains with maps, tables, etc., his curious and important theory of the center of gravity of populations. In fact, the June number is a superb one, and well worthy of careful perusal.

Spiritual Conventions.

The First Spiritual Society of Lowell, Mich., will hold their Quarterly Meeting in Union Hall, the first Saturday

Mrs. L. A. Pears ill and others are engaged to speak M. N. PUEPLE, President. Lowell, Mich , June 7, 1872

The Spiritualists of Hancock county, Maine, will hold their Fifth semi-annual convention Saturday and Sunday, July 6th and 7th, in Ellsworth, commencing at ten

A cordial invitation is extended to the mediums and all who would like to meet with us. The friends at Ellsworth will do what they can to make homes for all during the convention free. It is expected that Mrs. Abbie W. Tanner of Vermont, Mr. A. E. Carpenter of Massachusetts, and other good speakers, will be present. Per order Committee of Arrangements.

MOLBERG KINGMAN, Sec.

Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Dr. T. Bond passed to spirit-life, Sept. 13th, 1871, aged 68 years, 2 months, an 19 days.

Passed to spirit-life, March 25th, 1872, of heart disease Lilla A. Rawson, daughter of Manly S. and Laura A. Rawson, of Jamaica, aged 12 years and 9 months.

Huldah Butler passed to spirit-life, from Pittsfield, Mass., May 10th, aged nearly 87 years. She embraced Spiritualism 20 years ago, about the time of the socalled Rochester rappings, and received great comfort and consolation thereby.

Special Notices.

Use Dr. Henry's World's Tonic and Blood Purifier.

It is the great household remedy, pleasant to take, yet potent for the prevention and cure of It is better than Bitters, Cordial, Buchu or Sarsaparilla. Sold by Druggists

Dr. Henry's Root and Plant Pills.

Mild yet thorough-no nausea or griping-entirely vegetable-great liver remedy. Price 25 cents. Sold by Druggists.

Mrs. Whiteomb's Syrup.

The great soothing remedy. Price only 25 cents. Gives rest to the mother and health to the child Sold by Druggists.

SPIRIT PHOTOGRAPHS .- Copies of Spirit Likenesses can be had at this office. Sent by mail on receipt of thirty cents.

Any book or treatise published in the Religio-Philosophical Journal, touching on the Philosophy of Spiritualism, Liberal Thought and Progress, can be obtained through return mall by remitting to Dr. Allen Peñce, Terre Haute, Ind., box 54, at the publisher's price. v12n2tf

Mr. Lyman C. Howe,

Trance Speaker, will lecture before the First Society of Spiritualists, at their Hall, No. 99 West Randolph St. every Sunday morning and evening, at 10% A.M., and 7

New Advertisements.

Spiritualist's Home, 148 Fourth Ave., Is open for transient and other boarders who may desire a good comfortable home. Hot and cold water baths free to patrons of the house.

McFadden & Cook's Boarding House, 148 WEST WASHINGTON ST.

The above-named parties have as nice a boarding house

as there is in the city of Chicago, and solicit Spiritualists and others who may visit the city to patronize their house. They board by the day or week.

DR. J. R. Newton WILL HEAL THE SIGN at the Kennard House, Cleveland, Ohio, for one month, commencing July 1st. Diseases often cured with one or two treatments that have been considered incursely. incurable.

All not able to pay are cordially invited "without money and without price." v12n13-tf

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Publishers. Publishers of Spalding's Treatise, and a
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v12n8-12m

Sure Cure for Catarrh and Neuralgia. I HAVE THE ONLY Remedy that will cure the above diseases. In no case will it fail. Sent by mail. Large bottles \$2; small, \$1.

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SPIRIT LIKENESSES.—Don't fail to send for the spirit likenesses of the Lincoln Family and Doctor Benj. Franklin. The Doctor holds a key, symbolical of his taking the electricity from the clouds. Both photographs carry with them the evidence of mediumship not to be gainsayed by any honest spirit artist.

Address S. S. JONES, 150 Fourth avenne, Chicago, inclosing 60 cents for the wo photographs.

Hot Shot for the "Regular Physicians," so called— More Testimony for Dr. P. B. Jones.

Atchison, Kan., June 6, 1872.

Editor Journal—Dear Sir:—As I have noticed several articles in your paper in regard to the medical skill of Dr. P. B. Jones, the magnetic healer, I have concluded to add my testimony to the list.

About four years ago I felt that my health was failing, and consulted several physicians, all of whom pronounced it general debility, from too close confinement in doors, and from overwork. They advised me to change climate and occupation, as otherwise it might result in consumption. I came to Kansas about one year ago, but found the change made me much worse. I have been unable to work more than one-half the time the past year, and much of the time confined to my room. I have employed several skillful physcians, but none of them seemed to understand my case—at least they did me no good, till my disease had made such progress that I felt I must get immediate relief or die.

sited him. He pronounced my disease chronic inflammation of the liver and stomach, with all its attendant derangement of the kidneys and internal organs. He has treated me for the short space of two weeks, and I am so far recovered as to require his services no longer, and feel that by following his advice I can again become sound and enjoy good health. Hearing of Dr. Jones, the magnetic healer, I con-

neath.

I do not pretend to say that Dr. Jones can perform miracles, but this I do know: that his treatment in my case has been truly wonderful, and I feel it my duty to make this statement for the benefit of those who, like myself, have been suffering from some old chronic disease, and vainly looking for relief.

Dr. Jones is still among us, prospering in his good work. Long life to him, say we. A. W. SMITH.

M. HELLEN ACKLEY,

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She will not undertake the treatment of a case she can not cure.

She will undertake the treatment of any disease, in the most fearful form, and master it.

Except for fear of the speech of people, she would be privileged to give the names of numerous people of the highest respectability, in Chicago and vicinity, for reference as to the doings whereof she speaks.

The time will come when public sentiment, in this respect, will have changed, and people will dare to do right.

The Doctress will treat patients in any near or remote The Doctress will creat passence that home and abroad. She is assisted by her mother at her home and abroad. She is influenced by the late renowned Professors ACKLEY, OF CLEVELAND, OHIO, AND BRAINARD, OF CHICAGO. Positive anwers by mail, if patients can be

cured.

She has her Diploma from her Creator.

As to moral character, she refers to Rev. Dr. Goodspeed; Rev. Dr. Helmer; Dr. A. E. Kittridge, and Dr.
Reid; of Chicago.
v12n14-tf.

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Being a Treatise on the Intellectual, Moral, and Social Man; together with a valuable Essay on Man, by Hiram 12 mo. cloth, 272 pages. Price, postage free, \$1.25.

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Mrs. DeWolf, Clairvoyant AND TEST MEDIUM, and Mrs. Moody, MAGNETIC AND ELECTRIC PHYSICIAN, have established an office at 165 West Madison St., for the cure of disease and for business consultations. They will give to those who visit them or write, giving age and leading symptoms, examination and prescription. Terms by letter, \$2.00

Art Gallery.

Rose Brothers, 362 State Street. The above-named firm have a fine sky-light gallery, and are taking Photographs and Tin-Types of the very best quality at greatly reduced prices, and warrant entire

They have heretofore been enabled to get a few spirit likenesses, and hope, by and by, to make it a specialty. At present they are unable to get any that will warrant them in giving assurance of success in that line. If they, by accident, should succeed, that will be to the advantage of the patron, without any extra charge for the

They furnish copies of an excellent spirit likeness of a lady, taken by them in the night time-the camera being focused on the blaze of a lamp only. They have another, taken IN TOTAL DARKNESS-a perfect likeness of a lady. Perfect copies of either likeness will be furnished and sent by mail on receipt of thirty cents.

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As an Invigorator, Liver Corrector and Blood Renovator is superior to all the Bitters, Elixirs, Cordials and Sarsaparillas in use. It is so adapted to the whole system that every organ and function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels languor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or overtaxation of any kind and gives vitality and richness to the blood.

Its curative powers alter and completely reorgan-ize the entire mass of fluids and even the solids of the human system, thereby preventing and curing Dyspeptic and Consumptive Symptoms. Fever and Ague, Bilious Diseases, Fevers of all kinds, Nervous Debil-Bowels, etc. As a mild and delightful Invigorant for delicate females, it has no superior.

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Dr. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER. Price \$1, or 6 Bottles for \$5. Prepared by the Grafton Medicine Co., ST. LOUIS, Mo. Sold by Druggists and dealers in medicines everywhere.

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By D. W. Hull.

In this work the author shows that Jehovah was only one out of a school of Gods who play their part in the Bible; all of which are shown to be spirits of departed human beings, who had been translated to the sun or one of the heavenly constellations, in accordance with the belief of that people. He also shows the impossibility of legislating upon the subject, and gives extracts from Jefferson's correspondence on the subject.

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THE GREAT RESERVOIR TO THE HUMAN SYSTEM. cleansing and bringing a healthier tone and permanent cure, but it gives tone to the digestive organs, dispels languor, acts upon the kidneys and bowels, has a grand effect upon Catarrh, Scrofula, Dyspepsia, Bilious Diseases, Fevers, and Inflammatory Difficulties, allays Nervous Debility, and by cleansing the biliary organs, it REM. VES MOTH PATCHES AND SALLOWNESS FROM THE

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WE CHALLENGE THE MEDICAL FACULTY AND THE WORLD at large to produce a remedy, the combination so simple and harmless, and yet so grand and potent, as this given through Clairvoyance, and which we in the highest confidence present to the world, already flooded with remedies, all claiming rare virtues, and many as specifics. This remedy has been tested over and over, each time proving perfectly successful and giving entire satisfaction. We ask the public to give it a fair and impartial trial, feeling sure no prejudice can, after testing it, pre-

vent all from adopting it as a
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Single bottles of medicine, \$1.00; or 6 bottles for \$5. MAUD E. LORD, Physical and Test Medium. ZAll business letters addressed to W, G. Hooker, General Agent, 251½ Park Avenue, Chicago Ill.

A Good Head of Hair Restored by a Spirit Prescription.

EDITOR JOURNAL:—For the benefit of my friends and the world, I desire to make this brief statement.

I have been almost entirely balf for about six years. Had tried almost entirely balf for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth avenue, Chicago, as a last resort—or, rather, to please my wife.

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably stran e, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired

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and Development.

Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man of twenty.

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